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NOTES OF THE WEEK.

THE opening of the new session at Manchester College, Oxford, next month will be an occasion of very special interest. On Tuesday, October 18, the statue of Dr. Martineau, by Mr. J. Hope Pinker, which was in this year's Academy, will be unveiled in the College Library, and on the morning of the same day there will be another ceremony in connection with the new stained-glass window, which Mr. R. D. Darbishire has given to the library. In the evening the Rev. J. Estlin Carpenter will deliver the opening lecture of the session. Oxford in October is full of fascination, and such a day as this should draw together many friends of Manchester College. We have already expressed our admiration for the statue and our sense of the gratitude our whole community owes to Mr. Hope Pinker for the great treasure with which his art has enriched the College.

We publish to-day the first of two articles by Miss Gertrude Martineau, descriptive of the admirable work she has been doing for years among her village neighbours in Scotland. Some of our readers will remember that seven years ago Miss Martineau published a little book, "A Village Class for Drawing and Wood Carving" (Longmans, 2s. 6d.), containing practical hints for teaching, with all the information most needed by anyone anxious to start such a class, prices, &c., also twenty-four specimen lessons and a large number of patterns to copy. We strongly recommend the book, especially to any of our readers who may

be impelled by Miss Martineau's articles to attempt similar work.

It fell to Mr. Rudyard Kipling, whose writings have often vociferantly cried up the ruthless virtues of fighting men, to speak the calm sane word in the midst of our Jubilee celebrations "Lest we forget." The same writer, whose muse cannot be accused of moral squeamishness, has just confessed his conversion to the cause of liquor prohibition. It is not that he has been argued into giving up the cup dear to so many of his barrack-room singers; it is not that an air of cool reflection has brought to him a sense of the vast economic waste of intemperance. He saw one night a couple of young girls led off drunk from a concert-hall by two young men. Thenceforward he has been at least ready to make it hard to get the drink that leads young souls to ruin. "I understand now," he says, "why preachers rage against drink." Yes; if it were but two poor girls ruined, it would be enough to convert any man who opens his eyes to the fact; but who shall number the hapless victims?

A HEARTY invitation has been sent to the Rev. John Byles, of Wakefield, to become minister of our congregation at Northampton, for whom Sir Philip and Lady Manfield have provided the very handsome church and schools opened about a year ago. If, as there is every reason to hope, Mr. Byles accepts the invitation, the congregation may be congratulated on the appointment. Although Mr. Byles has been hitherto associated with the Congregational body, he has been long known to many of us either personally or through the medium of his admirable little books of sermons for young people. Formerly he was for a long period minister at Ealing, and it is a sufficient testimony to his high character and personal influence that when it appeared that his preaching was less orthodox than some of his hearers desired he was assured by many tangible proofs that he had in no way lost their affection and esteem. Since leaving Ealing he has had a short pastorate at Wakefield.

WE are amused to hear that at the meeting of the Eighty-eight Club in Liverpool on Monday week, the Rev. Robert Collyer altogether disavowed the Doctorate of Divinity which has been so generally attributed to him during his recent visit to this country. He was not accustomed to the D.D. after his name, he said, and did not know why his friends put it there. It was quite true that early in his career, when he left the Methodist body, similar letters had been used in connection with his name, but then they

were of a different character, before instead of after, and something came between.

THERE is a Conservative and "High Church" newspaper—the Editor is, indeed, spoken of as a Roman Catholic—which has a good word to say for the Unitarian hymn-book. We believe the particular hymn-book referred to is the "Essex Hall Hymnal"; and this is what is said in an editorial (in the Hastings and St. Leonards Observer) :—

In respect to the merits of the composition of the sacred songs, Nonconformist bodies are considerably ahead of their Episcopal brethren. While certain of the Church hymns would appear to be not only unsuited to the purposes for which they are used, but even unmitigated nonsense, very many of the Dissenting denominations compile their hymns from well-known poets and other authors of established fame. For example, the best selection of hymns, judged from a literary basis, which I know, is the Unitarian. Whatever we may think of the theological teaching of this sect, they certainly have shown wisdom in the making of their hymn-book. I do not profess to be acquainted with all the pieces in their hymnology, but, so far as my memory serves me, there is not a line in the whole volume—and the book is a thick one—which even the most captious critic could fairly find fault with on other than doctrinal grounds.

So, having this frank and unprejudiced testimony to the worth of our spiritual songs, let us sing them the more gratefully, making melody in our hearts. The particular collection does not signify. Everyone knows that his own hymnal is equal to the one named, and better.

BY THE BYE, speaking of hymns, was Mr. Lilly really telling the truth (or "only preaching," as the minister's little girl said) when he alleged in this month's *Nineteenth Century* (on hearsay evidence) that somebody's exclusive Christianity had crystallised itself into the following gem?—

We are the sweet elected few;
May all the rest be damned.
There's room enough in hell for you;
We won't have heaven crammed.

There is something about the diction that rather leads one to suspect fraud here; and yet how true the thought is—or was—to a certain type of "Christian" feeling. We will say *was*; even caricature must not be libellous.

ON Saturday next, October 1, the Manchester Labour Church will be seven years old. In this apprenticeship the labourers in this most modern of Churches have learned much, not without sorrows peculiarly their own. In their seven years the preachers to the Labour Church have said many things, some of them (to judge by what we have heard and read)



not wise, not helpful; but who shall say their preaching has had more foolishness in it than the average of some other preachers in Churches more conventionally respectable? We quote here for the benefit of a good many, some paragraphs from the ideal set forth in one of the recent leaflets of the Church:—

The late Dean Milman said, "We have preached Christianity for more than eighteen hundred years—is it not time we began to practise it?"

The different Churches are more and more coming to see that unless they concern themselves with the social condition of the people around them they have little vitality.

The Labour Church enters this social field, unhampered by creed, not as a means of retaining life, but as finding there the very essence of true religious life.

Religion has, in the past, been held to be everything except right living. It has been confused with Theology, with certain historical events, with points of ritual.

The Labour Church claims that religion is an inward force, not an external fact. It is an inner light which can be made to glow within every man, apart altogether from any intellectual theories or speculations. It holds that the good DEEDS of the older Churches are their true religion, not the particular notions they may hold.

The religion of The Labour Church is a religion of service and love. This religion demands of the individual the development by self-discipline of all his best powers, and their devotion to the service of his fellowmen rather than to his own aggrandisement.

Finally—The Labour Church refuses to lay down any dogmatic creed with regard to God, but claims that each man must be left free to develop his own relations with the Power that brought him into being. It believes that the Divine Spirit is moving in the hearts of earnest men and women of all creeds and classes, impelling them, consciously or unconsciously, to become co-workers with Him in the uplifting of their fellow men. It believes, therefore, that this human service is essentially Divine service. "First be reconciled to thy brother, then come and offer thy gift."

THE current number of the Rev. R. A. Armstrong's *Sermons for the Day* is a study of Dr. Martineau's first book, the "Rationale of Religious Enquiry," first published in 1836. The tracing of the progress of thought in the teacher's mind from that date to this is of the deepest interest, while then already the marks of prophetic insight were clear. In conclusion, Mr. Armstrong dwells upon the nobler qualities of such progressive thought as compared with other types of religious teaching:—

"Charles Spurgeon boasted, when well on in years, that he had changed no tittle of his theology since he first preached the Gospel as a raw lad, sixteen years old. A distinguished Bishop of the Established Church not long since gloried in that he held the precise theology which was authoritatively formulated in 1571. But we have not so learned Christianity. And we give honour to him, who, with accumulating years, has ever shown the expanding mind—who knows that God's revelation to mankind is continuous and is never closed—who, with sedulous study and constant thought, has built up a nobler philosophy than that which his fathers taught him—and who, in extreme old age, seems to stand on the very verge of heaven, viewing, with the vision of a seer, the unspeakable things that are to be. And we honour him most of all because, while wrestling with the mightiest intellects of

all time in the schools, and holding his own in philosophical combat with the gladiators of the realm of thought, he has ever kept his ear acute, and taught us also reverently to listen, for the whisper of the still, small voice of God in the silent heart, and has held that to be the one supreme and august authority for the sublimest and loveliest truths of the spiritual life."

READERS who wish to aid in a good work—never more needed than now, when the number of dependent races under British rule is indefinitely extended—should write to Mr. H. R. Fox Bourne, the Secretary of the Aborigines Protection Society, for particulars as to the work and needs of that Society. We could tell them where to send their cheques in aid, but it will do them more good to know what kind of good they are doing, or helping to do. The Society's address is Broadway Chambers, Westminster, S.W.

At the annual conference of the Vegetarian Federal Union, held last week at the Memorial Hall, Farringdon-street, Mr. A. F. Hills, the president, referred with satisfaction to the practical abolition of compulsory vaccination, as in a line with the principle of vegetarianism. To introduce poison into the system in the hope of preventing the spread of disease they held to be a fallacy. "The real method to obtain health was to pursue the pathway of life. If they came into line with Nature's teachings they would so cleanse and purify their systems that disease would find no place there." The practical value of vegetarianism was enforced by the presence at the conference of the German champion walker, who had broken the record at Berlin, without any special training, on the strength of his ordinary vegetarian diet.

THE *Herald of the Golden Age*, which advocates "practical Christianity, hygienic common-sense, food reform, and universal benevolence," prints an address which has been sent to the whole body of our ministers by the Revs. N. Anderton, W. Birks, J. T. Davis, A. Harvie, A. Henderson, H. M. Livens, C. Peach, G. Prior, A. Rushton, J. C. Street, A. Webster, J. M. Whiteman, and F. Wood. These advocates of vegetarianism make the following appeal to their brother ministers:—

We are convinced that very few of our ministers have realised the importance of the ethical argument in favour of a bloodless diet. To our mind the present custom of killing animals for our consumption, when food equally nourishing (to say the least) can easily be obtained without the sacrifice of life at all, the constant degradation of thousands of our brethren by contact with the slaughter-house and all its horrors, and the cruel treatment of myriads of our "little brothers and sisters" which is inseparable from our present method of food supply, are immoral, thus it becomes imperative for every earnest man and woman to set his or her face against flesh-eating, and by every means to promote a real food reform.

With the protest against the dreadful cruelty which too often has accompanied the traffic in cattle and their slaughter, every humane person must have the deepest sympathy; but we cannot admit that this is inevitable, for there have already been great improvements in the methods of transit, and much more can be effected, while we are not at all sure that death by slaughter, properly carried out,

may not be a happier lot than the lingering death that too often comes to wild animals. The law of prey can be pictured in a far more horrible light than is just or true. And does it follow that because our anthropoid relatives, who have made no progress in intelligence, are fruit-eaters, it has been altogether an evil that man has learnt to eat flesh? At the same time we do hold that the people of this country eat a great deal too much meat, and probably too much of most things; and any movement that induces a wider use of fresh fruit and vegetable produce must do good.

THE Rev. R. T. Sunderland, formerly of Ann Arbor, Mich., U.S.A., has just entered upon the pastorate of the First Unitarian Church, Oakland, Cal. The church edifice is beautiful and commodious, and the congregation is an influential one; we cannot doubt that under Mr. Sunderland, as under his predecessor, Mr. Wendte, it will be a tower of strength for our people in the Far West.

AN important addition, the *Athenaeum* reports, is to be made to the "Eversley Series" in the shape of an edition of Shakespeare, with introductions and short notes by Professor C. H. Herford. The work will be in ten volumes, to be published monthly from November 1. There will be, besides a general introduction, a short introduction to each play. The notes will be at the foot of the page, and will be confined to such brief explanations of words, phrases, or allusions as seem likely to be required by the ordinary reader.

WE desire to call the attention of our readers in the Liverpool district to the opening of 70, Lord-street, by the Liverpool Booksellers' Company, under the management of Mr. W. H. Greenwood. The first object of the company, it will be remembered, is to display in a central shop in town all the publications of the British and Foreign Unitarian Association and the Sunday School Association, together with other works of Liberal religion; but in order to bring these works into real touch with the public a first-class general bookselling business will be carried on at the same time. And we trust that our friends in the district will realise that if adequately maintained this will be a missionary effort of the most effective kind. All friends who are interested in the maintenance of our principles and the progress of religious thought should give their active support to the company, not only by making it known that our own publications can be seen at 70, Lord-street, but by dealing there themselves and doing what they can to obtain other custom, and thus to secure the financial stability of the undertaking.

ON Tuesday evening a meeting will be held by the Hackney congregation to bid farewell to their minister, the Rev. S. Fletcher Williams, on his leaving for India as the mission agent of the British and Foreign Unitarian Association during the next three years. We understand that an opportunity will be taken by several of our Societies to express through their representatives their hearty good wishes to Mr. Williams on his departure.

THE PULPIT.

SPIRITUAL INDEPENDENCE.

BY J. REMINGTON WILSON, M.A.

"How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not?"—John v. 44.

It has often been remarked that the Fourth Gospel abounds in sharp contrasts. Light and darkness, life and death—these are two great contrasts to which the author returns again and again. The world of men, to his view, presents a contrast greater than any which outward distinctions can supply. Deeper than all the distinctions of class and race is his awful division of mankind into the children of God and the children of the devil. And in the text we have another contrast, and one which frequently recurs in this Gospel—the contrast of the glory that comes from God and the glory that comes from men, or, in other words, the praise of God and the praise of men.

The fondness for contrasts such as these is one of the many ways in which the Fourth Gospel differs from the other three. In them the discourses and sayings of Jesus show little trace of this peculiar manner of thought. But in the Fourth Gospel whatever is derived from Jesus—and that, no doubt, is much—has taken a new form. The ideas of Jesus have passed through the mind of a man of a very different character and education. Something may well have been left behind in the process; not a little that is strange or inconsistent may have been associated with them. In any case the result is original in form. The Evangelist is one of those who bring out of their treasure "things new and old." It is well that we have this one Gospel which puts the ideas of Jesus into such a new and striking form. The writer illustrates in himself that bold figure of speech which represents Jesus as "the bread of life." No minute examination of a loaf, no analysis of its composition, however accurate, will enable the bread to do its proper work. To know its power we must eat it, and then by a wonderful working it becomes changed and forms a part of ourselves whom it has endowed with newness of life. So to know the power of the ideas of Jesus it is not enough to examine them critically. We must feed upon them in our heart. Then they, too, will be changed and become alive in us, clothed in the form of our individual characters. This, it seems, is what happened in the case of this Evangelist. He has assimilated (so to speak) much of the teaching of Jesus; it has become part of himself and taken the form of his own marked individuality. The spirit may often be the spirit of Christ, but the form is always the form of the disciple. Let us look at the text in this light.

"How can ye believe which receive glory one of another, and the glory that cometh from the only God ye seek not?"

We can see in these words more plainly than in many of the sayings of this Gospel the character of Jesus shining through the form which the Evangelist has put upon it. We do not suppose that Jesus uttered the words, still less that he recurred to them again and again with slight modifications as the Evangelist does. But it was true of Jesus—the great believer—that he was singularly free from dependence upon the approba-

tion of others. Approbation indeed he did seek, but it was approbation that was given by an inward voice. So clear was that voice to him that God seemed to be the most real and near of all things. It seemed as if for him the veil was lifted. The invisible world was the familiar home of his spirit. Thither he could retire and find rest and strength, or, rather, there he dwelt continually, even in the midst of the noises and distractions of the world. It is this spiritual independence of Jesus which the fourth Evangelist has brought into such prominence. "I receive not glory from men." "If I glorify myself my glory is nothing: it is my Father that glorifieth me." He speaks of this invisible Father as of a familiar friend and constant companion. "My Father worketh even until now, and I work." Nay, there are words used which do not strictly apply to an invisible being or, at least, can only be so applied in a paradox as in the phrase "as seeing Him who is invisible." Thus we read, "The Son can do nothing of himself but what he seeth the Father doing." And again: "He which is from God, he hath seen the Father." How wonderful is the claim to the knowledge of God which is conveyed in the words, "I know Him, and if I should say I know Him not, I should be a liar." They are words, doubtless, of the Evangelist which he puts into the mouth of Jesus, but their spirit is the spirit of the life of Jesus. They set forth the impression which his character produced upon his friends. And of this wonderful Divine knowledge, Jesus, according to this Evangelist, claims no monopoly. It is possible for other men to follow his example and to share his independence. "Ye shall know the truth, and the truth shall make you free." We, too, are children of God; we, too, may know our Father and be set free by that knowledge from the bondage of the world.

This, then, was characteristic of Jesus—that he was independent of the approval or condemnation of men because he sought continually "the glory that cometh from the only God." And this is all the more remarkable when we consider what kind of life he led. We might have expected that a man of whom it could be said that he cared not for any one, for he regarded not the person of men, would hold himself somewhat aloof from his fellows, and when he was obliged to mingle with them would have the repelling air of one who had everything to give and nothing to receive. But we know that this was not true of Jesus. His communion with God did not prevent him from mixing with mankind. His short public life seems to have been filled full of intercourse with all sorts of people. That vivid expression in St. Mark's Gospel, "There were many coming and going, and they had no leisure so much as to eat," seems only to represent a moment of special stress in a life which was always beset by a multitude of claims. And this almost constant intercourse with men was doubtless the deliberate choice of Jesus. This seemed to be his mission—to be ever out in the midst of the world of men, and to receive all who would come to him. Nor in thus mingling with mankind was there anything like indifference to the way in which his thoughts and ideas were received. On the contrary, we detect a strong desire for sympathy. His own rule, "Give, and it shall be given to

you," applied to himself as well as to others, and when he failed to find his own gifts given back into his bosom in sympathy and faith and love he was grieved and surprised. With such a character as this, and in the midst of such a public life, we might have expected that the approbation of men—at least of the best men—would have been a leading motive. But it was not so. However strong his desire for sympathy, however great his joy when his ideas were received with faith, there was nothing in his teaching which depended for its validity on the assent of others, not even upon the assent of the wisest and the best. If his message met with no response he would be grieved at the blindness of men's hearts, but he never dreamed of accommodating himself that he might win approval. If all his friends forsook him he felt sad at being left alone, but it did not affect the root of his faith or the source of his authority. "Yet I am not alone," he cried, "the Father is with me." Thus the words of the text give us a picture of Jesus himself. He was the great believer, because he did not receive glory from men, because for him the inward voice was everything. Skilled as he was in discerning goodness in his fellowmen, it was easy and natural for his spirit to withdraw itself into a world where God was the only reality. "There is none good but One, that is, God." Of Jesus it might truly be said that he sought "the glory that cometh from the only God."

But it is time we thought of the text not as illustrating the character of Jesus, but as conveying a universal truth. It is a strange expression—to "receive glory one of another." It is a state of mutual approbation, when everybody thinks well of us, and we are ready in return to think well of everybody. It is undoubtedly a comfortable state, and one that to a certain class of characters is specially attractive. There are some to whom it seems absolutely essential to have the approval of the society in which they live. And this approving society tends to become an authority to them—an authority of which they are proud to think that they form a part—by which a sanction is given to actions which they think right, and to opinions which they think correct. It is a form of worldliness, but it is often the worldliness of a very little world. Indeed, the narrower the place where we live, and the more shut in from the great world, the more likely are we to "receive glory one of another." How easy it is to slip into this form of worldliness! How much better an action seems when someone has praised it! How much truer an opinion seems when we find it shared by others! This is at the root of party-spirit and of religious bigotry. Our party, our club, our newspaper may all be means of gratifying this love of mutual approbation. We hear the same opinions repeated over and over again and the same cries raised in the little narrow world in which we live, and the voice of its people is for us as the voice of God. We "receive glory one of another."

It is the same in religion. All Churches have had their origin in a few independent minds who have grasped clearly some vital truth, some living ideas—have received an inspiration direct from God. But after a time the freshness and reality is apt to pass away. Words which once were full of a living spirit become formal

and dead. They have been repeated so often that their authority is no longer sought in their inward appeal to mind and heart, but in the very fact of their being constantly repeated. The Church has become a party; and a Church in that condition is of all parties the dullest and deadest. "How can ye believe, which receive glory one of another?"

I have said that what the text calls receiving glory one of another—or, in other words, a state of mutual approbation—is more attractive to some characters than to others, for they are naturally inclined to depend upon the approval of the society in which they live. And yet I do not know that people of the very opposite character may not be found sometimes in the number of those who "receive glory one of another." I mean those who seem not to seek approval, but rather to court contradiction. Their speech is far more "Nay, nay" than "Yea, yea." Their actions and opinions are almost sure to run counter to the customs and maxims which prevail around them. But this eccentricity of conduct and thought is often not real independence. If these people are not dependent upon the *approval* of other men, they are, nevertheless, dependent upon their *wonder*. They would languish if they were deprived of a society which they could impress. They, too, "receive glory one of another."

Now, whatever form this receiving "glory one of another" may take, it is, according to this Evangelist, fatal to faith. "How can ye believe, which receive glory one of another?" At first sight this seems strange. For the little world in which we live, approving and confirming one another, may be a very religious world. And what is the object of a religious community if it be not the promotion of faith? And is it not easy to say "I believe" when we say it in unison with a multitude of friendly voices? Truly it would be foolish to deny the comfort of such association, the joy of feeling ourselves members of a "household of faith." The danger arises when we see in the association and in the common confession the ground and the justification of our faith. Then we begin to "receive glory one of another," and however much we reiterate "I believe," real faith has become impossible.

How would it fare with us if we were deprived of all the friendly voices?

If those we most love and reverence were to change, and the sympathy and common life which we had cherished became things of the past, if all were scattered, as it were, every man to his own and left us each one alone, would faith be left to us in the midst of that sad solitude? Could we say, "Yet I am not alone, because the Father is with me?" Or would the solitude show us that we had never really believed, and should we hear a sad voice speaking to us and saying, "How could you believe, who received glory one of another, and the glory which cometh from the only God ye sought not?"

It is well for us to abide by the method of Jesus who made his appeal to the presence and voice of God within the individual soul. For "the world is too much with us"—especially our own little world—and while we are engrossed in listening and responding to its endless feeble voices, "receiving glory one of another," we forget that within us is one

who is the Father of our spirit, who is able and willing to teach and guide us right if we will but spare time to be alone with Him and to seek "the glory that cometh from the only God."

It is easy to live the worldly life and to "receive glory one of another." It is hard to live the inner life, and "the glory that cometh from the only God" needs to be sought. But the first life is but vanity, while the second is an exceeding great reward. Narrow may be the gate and straightened the way that leads to that life with God, but over the gate is written in letters of light, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

KEBLE'S "CHRISTIAN YEAR."—II.

In relation to the great Oxford Movement which has powerfully affected religious thought during sixty years of this century, and affects it still, a double distinction belongs to Keble. He both launched it and kept it in check. If his famous Assize Sermon of 1833 was the spark which lit the train, his own "Christian Year" did much to moderate the wayward flame. If some found rest and, as they thought, more secure repose in the Roman Communion, many learned from him a broader conception of the Catholic Church than Rome would allow, and were content. They were taught that the branch to which they belonged, though, as a branch, distinct, could not break from its own history, and had not broken from that which was essentially catholic in Catholic Faith and Tradition. Their eyes were opened to the Catholic spirit of their own Reformed Prayer-Book, the tolerant intention of its rubrics, the width and scope of its services. Within these lines they saw the possibility of an Anglican Revival—that revival which has changed the character of public worship throughout the land, has triumphed over popular resistance, and is supported now by the judgments of the law-courts. Many minds were wavering then between revival and secession, and chief amongst the steadying influences of the day was the sober, yet hopeful, loyalty which distinguished the author of the "Christian Year."

To go back to the book itself, it cannot be denied that the prevailing note is a note of sadness. Perhaps this is true of all books which deeply stir the religious mind, but there were causes enough for sadness in the decade in which this book was written, the dull dark years before the Reform Bill, when all institutions seemed to be on their trial, and there was a growing murmur of general discontent, and Society itself was as much in danger as the Church. Remembering this, it is easy to read between the lines of such a poem as that for the Eleventh Sunday after Trinity, beginning,

Is this a time to plant and build,
Add house to house and field to field,
When round our walls the battle lowers,
When mines are hid beneath our towers,
And watchful foes are stealing round
To search and spoil the holy ground?

Is this a time for moonlight dreams
Of love and home by mazy streams,
For Fancy with her shadowy toys,
Aerial hopes and pensive joys,
While souls are wandering far and wide,
And curses swarm on every side?

But the sadness never falls to repining,

and in that lies much of the wholesome influence of the book. Life is drawn faithfully, the dark shadows not concealed, but there are always gleams and hints of light in reserve, ready to break through. To give but one example, there are lines written for St. Matthew's Day, in which the poet imagines the pity with which one who lives under the open sky gazes on some dreary town, blotting out the sun with its smoke, and is ready to wonder how faith and hope and love can dwell therein. The crowded loneliness of the streets is more oppressive to him than country solitude. Incredulous pity like this, bordering on disdain, is rebuked thus:—

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Though dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

Many pages must be left unturned, but reference may be made to some of the minor poems which, as hymns, are sung in almost every place in which the sound of Christian worship is heard—the Morning Hymn,

New every morning is the love
Our wakening and uprising prove, &c.;

the Evening Hymn,

Sun of my soul! Thou Saviour dear,
It is not night if Thou be near, &c.;

the well-known hymn for Whitsun-day, beginning,

When God of old came down from heaven,
and that gem of sacred song which opens with the words,

Bless'd are the pure in heart.

There is a line in one of the verses on the State Service, once in use, commemorating the frustration of the Gunpowder Plot, which, as it first stood, and also in amended form, has been the occasion of much blundering controversy. In the early editions the whole verse ran:—

O come to our Communion Feast:
There present, in the heart
Not in the hands, the eternal Priest
Will His true self impart.

By "not" Keble meant "not only," or "not merely"—i.e., "not" with the modification implied in such a passage as, "I will have mercy and not sacrifice"; and that he believed in a Real Objective Presence in the Sacrament can hardly be doubted, if his treatise on "Eucharistical Adoration," published in 1857, be allowed as evidence of belief in 1827; but the little word was hailed with delight by ultra-Protestants, who saw in it a rejection of the doctrine of the Real Presence. This misleading interpretation was frequently pointed out to the author, but he shrank from alteration based on controversial reasons, and it was not until a few weeks before his death, in 1866, that he determined that the clause should stand as it now appears—

As in the hands.

The story of the alteration is here referred to because it has sometimes been said that the change was unworthily obtained. As a matter of fact, Keble repeatedly expressed to his friends the sense in which he had meant the words to be understood, and that he did not, between 1857 and 1866, make any correction in the

text of successive editions may be taken as conclusive that he saw nothing in the original passage inconsistent with the doctrine of "Eucharistical Adoration," published in the former year.

It has been said that the "Christian Year" was to John Keble what the "Confessions" were to St. Augustine; and indeed in a letter to Sir John Coleridge he speaks of "half the book" as being in the nature of private Confession. There are certainly many passages which breathe a spirit of self-condemnation too particular not to be in some degree personal, and in two places at least the personality is almost left undisguised. The first is found in the Poem on the Visitation of the Sick:—

Such have I seen: and as they pour'd
Their hearts in every contrite word,
How have I rather long'd to kneel
And ask of them sweet pardon's seal!

The other is a touching reference to a possible danger which, in his mind, connected itself with his own gift of sacred song:—

If ever, floating from faint earthly lyre,
Was wafted to your heart one high desire,
By all the trembling hope ye feel,
Think on the minstrel as ye kneel.

Think on the shame, that dreadful hour
When tears shall have no power,
Should his own lay the accuser prove,
Cold while he kindled others' love;
And let your prayer for charity arise,
That his own heart may hear his melodies,
And a true voice to him may cry,
"Thy God forgives—thou shalt not die."

The whole poem belongs to the Sixth Sunday after Trinity, and this particular thought is suggested by the sinning Psalmist's penitential Fifty-first Psalm. The last line is explained by 2 Sam. xii. 13.

Keble's own sense of the sinfulness of sin was profound. Writing to Coleridge he speaks of Sin and Love as "two great depths, too deep by far for our sounding." And then he adds, "For myself, my inward history is a most shameful and miserable one—really quite different from what you and others imagine." The key to this abasement is found in the Poem for the Seventeenth Sunday after Trinity on the Idols of the Heart. The sins of to-day are set forth as far surpassing in guilt dead men's crimes and Jews' idolatries, because every heart is now a temple of the Holy Ghost:—

Thou who hast deigned the Christian's heart to call
Thy Church and Shrine; whene'er our rebel will
Would in that chosen home of Thine instal
Belial or Mammon, grant us not the ill
We blindly ask.

It is the light of the inner Presence in the heart that makes the sins of that same heart throw a darker shadow on the wall than any which Ezekiel saw in his vision in the Temple (Ezek. viii. 10).

The obscurity of the book in parts must be admitted. In its alternation of portions perfectly clear and simple, both in thought and expression, with other portions almost overcharged with undeveloped meaning, it is not unlike Tennyson's "In Memoriam." Moreover, it presupposes a close and careful study of Scripture, with a readiness on the part of the reader to think out for himself that which is lightly, because reverently, touched and set in motion. Mystical treatment of itself involves a religious fear of saying too plainly all that might be said,

and sacred poetry would be less sacred if it were always easy to read. This particular book is said to be less now in demand, but this, perhaps, is an age less trained in habits of religious attention. To many who own and love the Bible, Isaiah and Job are still as sealed writings.

Just seventy years after its first publication, Mr. Elliot Stock issued, in exact fac-simile, a reprint of the original edition of the "Christian Year." In the first thirty years of this period the issue from the press averaged two editions each year. The latest edition belongs to the present year, and is published by Methuen and Co. in their Library of Devotion (price 2s.), with notes and introduction by the Warden of Keble College, Oxford, Keble's biographer. To those who will accept the closely-printed pages of a cheap edition, this little volume may be commended for the scholarly care shown in its preparation, and as, in some respects, the fullest presentation of Keble's masterpiece which has yet appeared.

In closing this paper it occurs to us to ask whether, in our loosely-ordered system, we have not lost something of the depth and fulness of spiritual life which come from the sober and thoughtful use of the seasons of the Christian Year. There is a value in routine, even in the religious life: without routine we cannot be kept true to any occupation. Without routine we might of course make our own rules, but would we make them? A duty for any day is generally a duty for any other day; if we mean it to be done, we attach it to some particular day. The very striking of the clock, mechanical though it be, we count, and count upon, to remind us of that which we might otherwise forget. Measurement of duty demands measurement of time; and the theory of a Christian Year is simply a system of ordered remembrance. The nation regulates its memory by public anniversaries; in private life we stimulate affection by keeping special days; the Church also has its calendar of memorable dates. It marked and set apart from the beginning for religious use the first day of each week, and that these first days might not be each a repetition of the last, it grouped them into seasons, and each season, as it came, brought, like the seasons of the natural year, its own associations, now glad now grave, making together one complete cycle, and not one dead level, of religious thought. Is it more superstitious to name these seasons, and to feel their varied influence, than to distinguish Spring from Winter, and to hold that their messages are not the same? Certainly in the education of the young it is of highest benefit to have the Christian life drawn out in linked connection with the life of Christ. The year as it rolls brings, then, an ordered sequence which mind and eye and imagination are able to follow. Each week is charged with its own lessons, and those lessons are the lessons of the season in which it falls. Is it idle to hope for some restoration of that stately plan of instruction and devotion which is set forth in the book we have been considering?

E. P. BARROW.

MAJOR-GENERAL JACOB has received and paid over to Mrs. Webb, of Tavistock, the following further sums:—Mrs. Oram, Sen., £2 2s.; J. H. M., 10s.; Mr. J. W. James, 2s. 6d. The fund is now closed.

A VILLAGE CLASS FOR DRAWING AND WOOD-CARVING.

ON August 22 several carriages of various kinds were collected on the green outside a rather ugly little stone building which bore, inscribed in quaint printing, on a board on its wall "Rothiemurchus Library. Open on Wednesday evenings, 7 to 8"; and numbers of bicycles leaned up against the walls and the fence of an adjoining cottage; whilst visitors came walking to the same spot, directed by a large placard, "Exhibition of Wood-Carving here to-day, 3 to 6." Inside the little building a pretty sight was seen: a long room (formerly the village school) with lovely decorations of bracken, boughs, heather, and flowers over the large fireplace and on the top of the library cupboards; long tables with coloured cloths, on which, and against the wall, were arranged, amongst pots of flowering plants, and surrounded with sprays of heather and juniper, a large number of articles carved in wood; some also, such as chairs, tables, stools, flower stands, &c., stood in an open space in the middle of the room; whilst at one end were panels, and other things carved, and drawings, showing attempts to adapt designs.

All this was the work of the Rothiemurchus Carving Class (Aviemore), and represented the work of rather less than a year. There were nearly a hundred exhibits, large and small. The articles were for sale, and mostly found customers during the two days' exhibition. For several years past a similar exhibition of the work of this class has been held in August, when visitors come to the country; and kind friends who take an interest in the work as an employment for the young people, especially in the long, dark winter evenings, often offer prizes to be competed for for different stages of proficiency, which are a great incitement to the carvers. This exhibition is the latest development of the class; and our Editor has asked me to speak of its beginning and progress, as possibly a help to others who might start such a class if they knew how easy it is to work one up from very small beginnings, and how much enthusiasm and interest will be called forth, to brighten many a gloomy winter hour, and fill the thoughts of young folks whose lives must be filled to enable them to live worthily.

We first started our class for drawing alone. We intended to lead on to carving, but wished to secure the pupils learning some drawing to begin with. Therefore we did not mention carving (which, however, being entirely unknown, would have conveyed no idea), but put out notices of a drawing class to be started wherever we thought they would be seen—in the village shop, the post office, the railway station, the smithy, &c., and also mentioned it where we could. The first beginning was timid, and there were very few at first; but they brought others, and very soon there was a fair class. The pupils were of all ages above thirteen—men and women, boys and girls. We charged a fee of ninepence for the season (about five months), and sold all necessary materials to the pupils at cost-price.

The drawing was of common objects such as the pupils understood and recognised, drawn on the blackboard for them to copy; and I very soon added some practical geometry. This was a great

success, and they enjoyed it immensely. It was wonderful how bright and clever they were, how much they appreciated the neatness and ingenuity, and how wonderfully it woke them up. At first they were very shy, and it was very difficult to get them to speak and answer questions; but with patience even this came at last. The geometry did a world of good to the drawing. They delighted in the little pairs of compasses and the rulers; they bought them if they wished (fivepence a pair of compasses and a penny a foot ruler with inches, &c.), and all *did* buy them. After some weeks, as I took a walk one Sunday I saw some signs in the dust on the road, and stopped to look what they were, and I recognised, quite correctly drawn with a stick, the geometrical problem which I had taught the class on the previous Friday.

A funny instance of the shyness in speaking was when I showed to one of the boys, who had made capital progress and did his geometry well, a little paintbox, that he might colour some of the geometrical patterns which he drew, and make them more interesting to himself. I asked him if he would like to take it home and try. No answer; he hung his head, so that I could not see his face. I waited, and described to him exactly what I meant, and still no answer came. At last I said, "But, Jack, you must speak." He then whispered, "I don't mind." So I said, "Oh well, if you don't mind I'll take the paintbox home again; I thought you might like it." He lifted up his head and shot one glance at me and said, "I'll tak' it and thank you." So he got the paintbox, and used it well and enjoyed it; and he was never quite so silent again.

The progress made during even the first season was far beyond our expectations. When the season was half over, I mentioned the carving, and proposed that those who wished should begin it at once. Friends who approved of our plan had kindly, many of them, given donations towards a fund for laying in a stock of materials, and we had got tools and wood ready. We proposed to the pupils that they should have the needful materials supplied to them—namely, two cramps, one strop, one stone, which should be given to them as their "stock-in-trade," and five shillings' worth of tools, which they should pay for by degrees, and add to (ninepence each tool, except V tools, which are one and twopence) as they were able. The wood they were to pay for after the first six squares. In every case the whole five shillings for the tools was brought the first evening. We kept a stock of tools in hand, and till they could increase their own stock we lent a tool here and there for special work; but it was very seldom that the loan continued beyond one week; the ninepence nearly always came the next week, and the tool was their own. What they deprived themselves of I do not know, as they were nearly all poor—agricultural people living in a *very* small way. But it was a good outlay, and has been well returned to them since. One family of five young people received from the sales at this year's exhibition and from prizes won, very little short of £25—not all clear gain, however, as they had laid out money on articles to carve, and this they have now received back, together with the price of their work.

The start in carving was even more encouraging than the drawing had been,

and wonderful progress was made in the few weeks before we had to close the class on our departure. The pupils, however, worked a great deal at home, both before and after we left, working diligently by themselves throughout the winter, and having very creditable work to show when we re-opened the following May. The second and the third summer only continued the same story, and all went on smoothly and happily. There was never any occasion for a single comment on behaviour, and it was always a pleasant sight to see the earnest intent young people diligently at work; and when in the dark autumn evenings we lighted the little lamps, it was quite a pretty scene; the patches of bright light lighting up the tables and the bent heads and busy hands.

The next winter began what has been a great source of pleasure and interest—namely, a correspondence, at intervals, during our absence, with many members of the class about their work. Their letters were full of character, and they express well what they want. When in difficulties they have sent their work to me by post, and I have carved a bit to show them how to do it, and returned it to them. They wrote for special articles which they wished to carve, or for a suitable design for something that they had already got. This feature has gone on growing ever since it began.

For several winters this state of things continued; and when we closed, on our departure each autumn, we felt increasingly sorry that just in the winter, when the carvers had so much more time than in the summer, they had no teacher. On expressing this regret to one of the men (our own gardener and out-door man), he said very modestly that "if he could do any good" he would be very glad to keep on the class through the winter. He was himself a good carver, and his offer was, of course, gladly accepted; and he has continued to carry on the carving department of the class (he could not do the drawing) voluntarily, every winter since; starting the "Winter Session" as soon as we close the summer one. For the winter term one shilling fee is paid. The pupils attended well in the winter class, and all seem happy and contented, and often speak warmly of how good their teacher is to them, though he is quite capable of being severe and grim to any whom he regards as pottering. Very well he has done it all for several winters, not only as far as the carving goes (and he has given many a young beginner an excellent start), but he has also sold the tools, and the articles to be carved, keeping an exact account in a book, of who purchased them, what they cost, receipting the payments, and delivering up the money to me without a flaw when we returned.

Gradually the work has spread. Some of our pupils have left the district; two or three of them have taught classes in other places. A class was started in Grantown, under the Young Men's and Young Women's Christian Association; and this was carried on for two or three winters by a lad who learnt in our class. He was very timid about it at first, but gained confidence, did it well and gave satisfaction to the managers. He had to give it up because the trains were so arranged that he could not get away till midnight or after.

One boy who had learnt with us for a

short time was apprenticed to a carpenter in Grantown, and I presently found that he had been teaching a lady and gentleman, though he was not much more than a beginner himself.

As I have more to say, I will, with the Editor's kind permission, resume my story next week. GERTRUDE MARTINEAU.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

ALTENBERG CHURCH.

SIR,—I read with great interest in your last issue the article by Mr. Rawlings on the Church at Glarus, which presents the anomaly of being used both for Protestant and Roman Catholic services.

It may be of interest to quote another example, in the grand old Abbey Church of Altenberg, near Cologne.

This noble building stands in a secluded valley about fifteen miles from Cologne, and is one of the most perfect examples of pure Early Gothic existing.

It is said to be the parent of the still grander Cathedral Church of Cologne. About the beginning of this century it was half destroyed by fire; but its attractions were sufficient to bring about a movement for its restoration, headed by the King of Prussia.

This was splendidly done, several of the great painted windows being the presents of Royalty.

The population of the district being sparse, it serves both for the Lutherans and the Catholics, the two altars standing close to each other. We are not without a reminder of this interesting building in England, for on the north side of the chancel of St. Mary's, Shrewsbury, is a window filled with beautiful stained glass which was brought from Altenberg, the design of which is attributed to Albrecht Dürer.

J. J. LEWIS.

Combermere, Buxton-road,
Stockport, September 19.

DR. A. R. WALLACE AND VACCINATION.

SIR,—It is courteous of Mr. Lummis to say I inadvertently assume that Dr. Wallace had said something which he had not said; but I really assumed no such thing; I simply stated an unquestionable fact upon my own responsibility. I attributed nothing to Dr. Wallace except the extracts from his own book. And I wrote nothing inadvertently, but with the utmost deliberation, and took every precaution to guard against mistakes; and neither Dr. Wallace nor Mr. Lummis has shown that I have made any mistake in the slightest particular. My reference to the years 1850–1860 was simply an illustration to give more emphasis to the general statement, but I did not imply that Dr. Wallace had directly referred to that period; it is included in the longer period to which Dr. Wallace referred and which I was discussing. In my first letter I distinctly referred to the period I wished to call attention to as "from 1840 to 1870"; in

my second letter I quoted Dr. Wallace's reference to "twenty years later" than the first quarter of the century; and to the increase of zymotic disease "which constitutes so remarkable a feature of the London death-rates between 1848 and 1866." Then, asserting that small-pox was on the decline during the whole of this period, I added, that it was lower between 1850 and 1860 than it had ever been before.

The whole point of my criticism rests upon the fact that this was admittedly a very unsanitary period in the history of London; that the general death-rate and the zymotic death-rate rose considerably; but that small-pox showed no sign of being affected by these general causes. All this is matter of fact, and it is immaterial what Dr. Wallace says about it. But still Dr. Wallace does say that it rose equally with the other diseases when it did nothing of the kind. Mr. Lummis deprecates my isolation of the word "rise." I emphasised it because it was Dr. Wallace's word, and everything depends upon it, and he says it proves his theory. If the alleged rise (which did not take place) could have proved his theory, I think I am justified in contending that the actual fall, which did take place, disproves it. The small-pox death-rate for the period as given by Dr. Farr, quoted by Dr. Collins and Mr. Picton in their Dissident Report (p. 160) is as follows:—

1841 to 1850	40
1851 to 1860	28
1861 to 1870	27

(Annual death-rate from small-pox per 100,000 living.)

These figures show that small-pox continued to decline, but they do not show the greatness of the decline as compared with the preceding periods; but to show the break in the "general parallelism" I will take 1820-1830, and 1840-1870. In the latter period, as compared with the former, the general death-rate had risen about 25 per cent., and the small-pox death-rate had fallen about 50 per cent. Where is the parallelism? While I am on this period I can give a still more remarkable instance to show that unsanitary conditions do not influence small-pox. In 1853, when the cholera had again invaded the country and was marching on London, when "the science of public health was practically unknown and almost utterly disregarded," the small-pox death-rate actually fell to 9, or about a twenty-fifth part of what it was at the close of the last century and about a tenth of what it was in 1825.

The essential point I omit, Dr. Wallace says, is the *averaging* of the *great epidemic* with the previous ten years. Why should I do so? I first of all based my estimate of the small-pox death-rate of the period upon Dr. Wallace's own diagram. I then verified it by reference to the Registrar-General's returns, and I have since found it confirmed by Dr. Farr. What has the epidemic of 1871 to do with the actual deaths from small-pox which occurred in the previous thirty, or twenty, or ten years? If the great epidemic is averaged with the previous ten years it would only make the death-rate look higher upon paper, but it would not actually increase it. Besides, the worst part of the unsanitary period came to an end "with the completion in 1865 of that gigantic work—the main

drainage of London" ("Wallace," p. 37); therefore the unsanitary condition of London from 1848 to 1866 could not have been responsible for the epidemic of 1871. The great epidemic evidently came at the wrong time. And it was not a local epidemic. Dr. Collins and Mr. Picton seem to think it was in some way connected with the war between France and Germany ("Final Report," p. 164).

I think I may claim satisfactorily to have disposed of Dr. Wallace's "general parallelism" and to have disproved his contention that the same general causes which explain a rise or fall in the general death-rate will also account for a rise or fall in small-pox. WALTER LLOYD.

Gloucester, September 19.

WOOLLEN MEMORIAL.

SIR,—It may interest your readers to know that a subscription list has been started with the object of erecting a suitable memorial to the late Mr. Charles Woollen, in the Upperthorpe Chapel, where, from the commencement of the cause, he was most assiduous in worship and work.

There may be those in the Yorkshire and North Midland districts, where he was well known as a lay-preacher, who have been fired by his religious zeal, and who have admired his Christ-like spirit, who would wish to be associated with this effort. Contributions may be sent to Mr. J. B. Wostinholm, 10, Norfolk-row, Sheffield, or to myself, JOHN ELLIS. 49, Marlborough-road, Sheffield.

THE CHILDREN'S COLUMN.

WHEN I was in London during last Whit-week I went, as I always do when I visit that great city, to St. Paul's Cathedral. It is not as beautiful as many of the old cathedrals are, but it is very grand in its own way, with the vast dome rising in its midst and the great nave and choir stretching away from the central doors. It is always interesting also, not merely as a building, but on account of the people you always find in it.

When I went in, the usual afternoon service was going on. In the open space under the dome many hundreds of people were sitting or standing, reverently listening to and taking part in the worship. Further away on all sides were crowds of mere sightseers, coming and going; gazing round them with curiosity, looking at the great monuments to Wellington and other national heroes, and listening to the distant music of the organ and the choir. Still further away down the nave were tired men and women, resting for a while, and many of them dropping asleep in chairs, lulled by the shade and the far-off singing. Such a mixed crowd it was: poor, dusty men, probably out of work, worn out with tramping in search of a job; office-boys, reading their papers (I wondered whether they ought not to have been about their master's business!); students intent on their books; tired looking women with their parcels and baskets—just what the Prayer-Book calls "all sorts and conditions of men."

And through it all, and over it all, rose and fell the distant voice of the clergyman, intoning the prayers, or the wonderful harmonies of the immense organ,

making the air thrill and quiver and tremble. And then rose the music of the choir; the pure sweet tones of the boys ringing out like angels' voices; the basses and tenors and altos each giving out their share in the harmony, while the vast dome, the great arches, the distant aisles, seemed to catch up the notes and add to them a heavenly beauty not their own, till the echoes died away in the spaces around. I cannot describe it. It was lovely beyond all words! And the crowds came and went—the worshipful, the curious, the weary and the sad, while the music ebbed and flowed, till the service ended with the old benediction, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen."

Dear Boys and Girls, is not this just a true parable of what we mean by Religion? The "love of God," the great central fact of life, like that great Cathedral, takes in and shelters "all sorts and conditions of men." It is round about us all the time. Whether we worship, or gaze on the beauty of His temple, or only rest our weariness, the love of God holds us all. Rich or poor, the millionaire, or the worn-out tramp who has not a copper for a night's lodging, the man wearied with work or the man wearied for want of it—all may shelter under that great dome of love, and all are equal there. The tired housekeeper with her basket and her parcel; the school-boy with his satchel and slate; the errand boy and the student; all belong to God and have their share in His great temple of love. Religion takes them all in, and gives them what they need—worship, beauty, rest.

And "the Grace of our Lord Jesus Christ," what is that? Does it not stand for that same "love of God" shining out through a beautiful human life, giving itself freely (as we say "gratis"—without price!) to comfort and help and restore men and women who are sad and unfortunate and sinful? Religion stands for just that—for Divine and human love freely given. Our grace may help and save some one; and if the grace of Jesus is in us, and with us, we shall love and help one another.

And the "fellowship of the Holy Ghost," what is that? We call it more correctly "Holy Spirit," and it may mean many beautiful things. It may mean that God, who is Spirit and is Holy, enters into fellowship, into intimate friendship with us, who also are spirits trying to be holy! That is a helpful thought—that God makes friends of us! It may also mean that all who have a holy spirit enter into communion or fellowship with each other; that Religion is a bond which ought to bind us together as friends and brothers. The "fellowship of the Holy Spirit" is the invisible Church of all who seek to be holy and to love God and each other.

And then, over us all floats the sweet music of the heavenly life—the music of perfect love, and the peace that passeth understanding—comforting us in our sorrows, strengthening us in our weakness, resting us in our weariness, and constantly uniting us in the love of that "God and Father of all, who is above all, and through all, and in you all."

H. W. HAWKES.

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LONDON, SEPTEMBER 24, 1898.

OUR WORK IN INDIA.

BEFORE another week closes the minister who is personally to represent English Unitarianism in India during the next three years will have set sail for the scene of his labours. The circumstances under which his call to the work has come are familiar, no doubt, to many of our readers. No one who heard it can have forgotten the soul-stirring address of the Rev. J. T. SUNDERLAND at Essex Hall in May, 1896, upon his return to this country from a winter's work as our representative in India. It was, as men say, a happy accident that had placed his services at the disposal of his British brethren in the faith. He had come from the United States for a holiday year in the Old World. At the time of his arrival we were still fresh from the hearing of a memorable appeal by Professor ESTLIN CARPENTER—a name long honoured in India—an appeal on behalf of foreign mission work generally. Our somewhat stony hearts had, indeed, been previously attacked by one whose labours in Japan had given him a right to speak. Somewhat stony as they were, our hearts yielded but little response to the appeal of Mr. HAWKES. That little, however, was preparatory for a larger enthusiasm when the time should be ripe.

At last the idea was taken up in earnest by a few, and especially by Dr. HERFORD. In addition to promptings at home there were movings from abroad. Two independent appeals were made to us to go over and help Indian brethren in their struggle towards the purer faith; and it was felt that to ignore such cries would be to confess absolute deadness to the

spirit of all religion. At that moment Mr. SUNDERLAND's services became available. He went to India; he saw for us that wonderful, pitiful land; he came back to speak as a live man of the facts as they are; and, at last, the stony heart was broken. A fund was raised to furnish a succession of personal visits to India by our pioneer preachers and organisers. It was also devised—and this is an essential characteristic of our Indian work—to aid accredited native students to enter at Manchester College, Oxford, and so to equip themselves more thoroughly for doing religious work among their own countrymen on their return home. At present all this work is still in its infancy. In succession to Mr. SUNDERLAND's very intelligent and, indeed, invaluable work, another English representative, Mr. HARWOOD, spent one season in India. Mr. HARWOOD's period of labour, besides yielding its own good fruits on the spot, enabled him to become the expert adviser of the Committee in London which has in its hands the conduct of these Indian affairs. And now the third representative, the Rev. S. FLETCHER WILLIAMS, goes out to a three years' sojourn in the East with all the advantages rendered by the experience and advice of his predecessors, as well as accruing from his own intimate acquaintance with the Committee's work in this matter. The moment when a brother is going forth to an arduous enterprise of this nature is least of all adapted to idle compliment. Rather the seriousness of the undertaking bespeaks the utmost sobriety in word and deed. We feel this fully, and yet it is proper to say that Mr. WILLIAMS not only has the advantages to which we have referred, but also gifts which render him peculiarly fitted, so far as the Western mind may judge, for bearing our message to most thoughtful, as well as to the simplest of our Indian brethren.

English Unitarians have been warned, and we will not say needlessly warned, against approaching India as if it were a happy hunting-ground for sectarian adventure. We have been told that to invite converts to one Christian sect the more is the least hopeful of all methods to employ. The rivalries of the sects already at work around him is no edifying spectacle to the intelligent Indian. Taking this feature into account along with the deplorable lack of insight and spiritual sympathy which has so frequently marked the attitude of Christian missionaries towards all theologies not their own, we cannot wonder at the slow progress of professed Christianity among the Indians. The educational side of our Indian work is, we trust, a sufficient guarantee of the broad and catholic spirit in which the whole of that work is conceived. We have, undoubtedly, our own teachings as to the real essence of CHRIST's religion, we have our own view of the history

of religious development amongst the races of mankind, and our own philosophy of the rise and progress of religion in the soul. Every true representative sent out by us will be faithful to speak forth to the best of his ability what he believes to be the truth in these things, and he will try to persuade men and women to share his thoughts and partake with him in the same great spiritual life. Mr. WILLIAMS will certainly do this; and we at home will pray that he may win many souls to the truth and simplicity of a pure Christian faith. But the very earnestness with which we feel our faith to be precious to us should remind us that God fulfils Himself in many ways; He teaches hearts as He will; and the dusky brother who listens to the white missionary's message is as near and as dear as he is to the FATHER of all Spirits. Therefore it is with the voice of a brother, a friend, an ally, that our representative will speak to his Indian audiences. He can claim no authority save such as experience, wisdom, and culture may impart; he has no dogma to offer for acceptance under priestly threats; he has a willing ear for every accent of genuine religious aspiration. If we are not much mistaken, our friends of the Brahmo Somaj will soon discover in Mr. FLETCHER WILLIAMS, not only an able expounder of Christian thought, but a quick sympathiser with them in all the deeper, tenderer, and more fundamental conceptions of their own faith. He will assuredly bring to them the willing services of a mature mind long accustomed to deal with practical questions in the wise and generous tolerance which alone can knit together for united action diversely thinking people. To our friends and fellow-Christians in the Khasi district his visits will be, we doubt not, as those of a true bishop. Already these brethren are looking forward with great eagerness to his coming amongst them. It will be late in the season when that event takes place. He will first go to Madras (*via* Bombay), subsequently taking up his general residence in Calcutta till the warmer season begins, when, as indicated, he is to go North-east. He may be assured that all his work will be followed with attention and interest. From time to time we shall give in these columns his own account of the travels and labours to which, in the name of his brethren and friends, we heartily and prayerfully commend him.

For the motive of a man's actions, hear his friend; for their prudence and propriety, his enemy.—*Guesses at Truth.*

In early years one thinks that to *live* means to live for oneself; later comes the experience that to live for self alone is impossible, and one finds that there is something better and happier, and that is to live for others.—*Richard Rothe.*

THE TRIENNIAL CONFERENCE.

Now that we are half-way between one Triennial Conference and another it is naturally inquired by some of our friends where the next meeting of the Conference is to be held. At present, we believe, any definite statement on that head would be premature, but there are many who will be interested to read the following resolutions which have reached us in a printed copy of "Minutes of a *Pro Re Nata* Meeting of the Association of Irish Non-Subscribing Presbyterian and Other Free Christians," held at Belfast last February. It was first resolved, we observe—

That the business of the present meeting be conducted with closed doors, and that no report of the proceedings be conveyed to the Press.

It is clear, however, that the officials have no objection to the acts of the meeting becoming known, as the printed report appears to have been widely circulated. The business of the meeting was the consideration of a suggestion that the Triennial Conference should be invited to Belfast, and the following proposition was made:—

That this meeting cordially approves of the proposal to invite the Triennial Conference of our Churches to hold its next meeting in 1900 in Belfast.

To this, however, an amendment was moved—namely:—

That the Association of Irish Non-Subscribing Presbyterians and other Free Christians give a cordial invitation to the Triennial Conference to hold its next meeting in Belfast; and that in conveying this resolution, the secretary of this Association shall, with all due courtesy, intimate to the secretaries of [the] Conference that this invitation is given subject to their being able to arrange that politics shall not be introduced into the discussions, nor any sentiments expressed disloyal to the form and spirit of the Scriptural Christianity we devoutly profess; and that if unfortunately such subjects or sentiments are introduced the chairmen of all meetings of [the] Conference shall be at once asked to rule them "out of order."

Eventually the following motion was carried—the report says "by fifteen to three. Three members did not vote, and three others had left after protesting":—

That the Association give a cordial invitation to the Conference to hold its next meeting in Belfast; and that the Secretary of the Association be desired to intimate to the Conference Committee the strongest request that all political questions shall be excluded from the discussion (*sic*); and that the chairmen of the various meetings should receive from [the] Conference Committee instructions at once to suppress the introduction of questions of political interest or any sentiments disrespectful to Scriptural Christianity.

It is reported as an *addendum* to the minutes of the meeting that the Conference Secretary has communicated to our Irish friends the following resolution in reply:—

That the Committee thank the friends at Belfast for their communication, but regret that they do not see their way to visit Belfast for the next Conference in 1900.

So long as a clouded life is touched now and again by some clear gleam of sunshine, that may suffice; for it proves that the sun is still shining in the heavens. Once out of the cloud comes the gladness of the perfect day.—*Richard Rothe.*

ROBERT COLLYER IN OLD ENGLAND.

TO AMERICA.

A BLESSING on his noble brow,
And his wealth of silvery hair;
A blessing on his cheery smile,
And his voice so rich and rare;
A blessing on his quaint, quick speech,
And the humour so ready to start;
But more than all, and the source of all—
May God Almighty bless
With joy and holy restfulness
His tender, human heart.

The might of him is the right of him,
And his strength is deep and true;
He's a man the world wants every day
That the old may become the new;
He's a man the world wants every day
To keep it wholesome and sweet;
That the weary life, with its care and strife,
With him may find God's rest
In the peace of a nobler, holier quest,
Where truth and reverence meet.

Is your path as bleak as the desert rock?
He'll bring the conies there;
The grass will spring, and the birds will sing
Till the place is an Eden fair;
For he knows the magic the poets have,
And he plays on the pipes of Pan;
Like the murmuring breeze in and out of the trees,
His melody floats away,
To hail the dawn of a brighter day
For every toil-worn man.

For he lives by faith, and he works through hope,
This Yorkshire lad of ours;
And he knows that God's in His heaven above
And here in the dells and flowers;
And here in the love and life of man
Of every clime and race,
His Guide and Friend, till the journey's end,
To cheer and to inspire
With faith's delight, and hope's desire,
And the gift of His own good grace.

Your Robert and our Robert too;
And a brother to every soul
Who waits for the manly and helpful word,
And the vision of life's true goal:
A blessing, then, on his Saxon speech
In church, and street, and mart;
But more than all, and the source of all—
May God Almighty bless
With joy and holy restfulness
His tender, human heart.

JAMES L. HAIGH.

OUR FATHER KNOWETH.

THEREFORE, our heavenly Father,
We will not fear to pray
For the little needs and longings
That fill our every day;
And when we dare not whisper
A want that lieth dim,
We say, "Our Father knoweth,"
And leave it all to Him.

For His great love has compassed
Our nature, and our need
We know not; but He knoweth,
And He will bless indeed.
Therefore, O heavenly Father,
Give what is best to me;
And take the wants unanswered
As offerings made to Thee.

ANON.

PROVINCIAL LETTER.

MANCHESTER AND DISTRICT.

ONE day last week I was much surprised to hear a lark joyously trilling its song in the sunny air above my head, as if it were April instead of September; and this morning I heard a blackbird singing in an undertone in a neighbour's garden, as if he knew it was unseasonable, but being impelled by sheer gratitude for the shower of rain that has at last ended a period of prolonged drought. The robins have been in song for fully three weeks, and they are as reliable as a calendar for telling a parson when to begin thinking seriously about his winter's programme of work. Then, too, my neighbour assures me that there was just a trace of frost last night; and we know that as the temperature outside our churches gets colder we have to generate warmth inside them, not merely by means of our heating apparatus in the cellar, but also by stirring up the embers of thought and faith in the pulpit and in the pew. There is a pleasure just at this time of the year in looking forward to a busy and interesting winter's session of work. We may not be fond of the bleak winds and keen frosts of winter, but we very much like to see that spiritual fervour, that anxiety for growth which comes with the shortening days. We cannot keep on the strain indefinitely. When spring comes, we feel the necessity for gradually putting on the brake, until the summer holidays arrive, and then we come to a standstill and recuperate our strength in God's sunshine. Here in this district, however, there seems to have been no actual suspension of activities this summer-time. I suppose that more meetings have been held in connection with the District Association since last Christmas than ever were held before in its history in a like period. Thus far we have not accomplished much that can be seen. Not a sod has yet been cut for any one of the Forward Movement Churches. Our motto is "Slow and Sure"; and we want to make no mistakes. Besides, the difficulties in the way of securing quite suitable situations for our buildings have been great and unexpected; but we have turned the corner, and things will progress at a faster rate now. The plans for the churches at Urmston and Chorlton are in progress, and it cannot now be long before building operations will be commenced. At both places the main idea is to erect a building, which, divided, shall for a time serve as church and school, but which in years to come may be converted into a church only, and a new school erected on the adjoining land. This device meets the demand for economy, and from other points of view it seems desirable. The need of a building is keenly felt at Bradford, as the work there is expanding wonderfully; and it is pretty certain that an architect will be appointed in the course of a week or so, and if the weather is at all favourable this winter, good progress will no doubt be made with building operations there and elsewhere.

The Chorlton friends have not yet appointed a resident minister; they are very anxious to get the right man, and they also want to see their way to offering him a reasonable stipend in view of the character of the locality. Neither has the Association yet appointed a minister for

Heaton Moor and Urmston. Mr. Bevington, of Barnstaple, U.S.A., who was invited, felt he could not leave his aged father across the water, and so has determined to remain in the States. It is felt desirable that a settlement should be effected as early as possible, and everybody concerned would be glad if the right man turned up soon.

Two, at least, of our older churches have considerable schemes on hand for raising money within the next few months. Pendleton has had an endowment scheme on hand for some time past. It extended its school-building so as to provide three shops abutting the road, and over them a large room for a men's class on Sunday afternoons. The yearly rental of these shops secures a considerable income towards the maintenance of the church; but at present there is a heavy mortgage of £800, the interest of which makes a hole in the income; so our friends there have determined to endeavour to wipe off the debt. This effort, if successful, will constitute a handsome endowment, and as the character of the neighbourhood is changing, and the congregation find it increasingly difficult to make both ends meet with a decreasing yearly income, such an endowment will be of much value, and will no doubt give an impetus to the work there. Endowments are not always unmixed blessings; but I believe that if Pendleton could be saved from the risk of chronic impecuniosity, it could, and would, do a really good and much-needed piece of work. All success, therefore, to the effort now engaged in!

Our Middleton friends have also an important piece of work in hand, and they well deserve the generous support of their co-religionists. The cause at Middleton has been a struggling one, and yet wonders have been worked by a sturdy band of men and women who have been determined to achieve. Only a few years ago they pulled down their old chapel, and built a very handsome and far more commodious structure in its place; and what is more to the point, they succeeded in one way and another in raising sufficient money to pay for it, with a nest-egg to spare for an organ. It was undesirable at the time, even had there been the money, to put any permanent decoration on the walls; but their effort now is to raise the sum of £450, with which to clean and beautify their building, and to purchase an organ which shall help them in their Sunday devotions. Towards this, £200 has already been promised; the District Association is making a grant, and if outside friends will only help a deserving church, the remainder will soon be raised.

This question of Ritualism, which up and down the country is disturbing the minds of many who have the best interests of the Church of England at heart, has not assumed an acute form here yet. Mr. Kensit has been here, truly, and there have been memorials signed. Indeed, there is said to be a campaign against Ritualism in Lancashire and Cheshire, and possibly in certain parts of those counties there may be more active protest than there is just here. One case has been tried before the Manchester Consistory Court, regarding a church at Gorton, and the evidence was so conflicting on certain points that one wonders on which side the truth lay. A protest has been sent to the Archbishop of Canterbury by the "Lancashire and Cheshire Conservatives," in

the following terms:—"That this Federation views with deep regret the attempts being made in many directions to introduce into the Church of England practices not authorised by the Book of Common Prayer, protests against the Romish dogmas which are being taught in many of the Protestant churches in this country, and calls upon the bishops to fearlessly discharge their duty and assert the principles of the Reformation." The secretary's letter, which accompanied it, was thoroughly uncompromising; but it is being felt that the ecclesiastical hierarchy is too impotent itself to initiate and carry through the desired reform, and that the end of the controversy is a long way off yet. "The trend of change," said the letter, "is obviously in the direction of first Romanising the ritual and then the doctrines of the Anglican Church, and it would appear that something in the nature of an organised conspiracy exists for the purpose of undermining the principles of our national faith and liberty." Rather strong language to come from within the Church itself. Of course, the Catholics are laughing in their sleeves, and on various public occasions they cannot resist the temptation of poking a little fun at the Anglican Church's expense. They are making capital out of it. I think that, on the whole, we do not feel the pressure of this question quite so personally and pressingly as folk do in other parts of the country; but I doubt not that when Lancashire is thoroughly roused on the subject, and once seriously enters the fray, its action will be as uncompromising as the protest to which I referred. Within the last few months we have had glimpses of the shady side of Roman Catholicism here in Manchester, and although there is at present little agitation, yet there is doubtless a deeply-rooted objection in the average Protestant mind against any foreign introductions into the State Church Services which may seem to indicate a degree of identity with the Church of Rome. No doubt public opinion will be educated more or less during the coming winter by special discourses on the *raison d'être* of such institutions as the Romish Church, the Anglican Church, and Nonconformity.

CHARLES ROPER.

WITH THE CHILDREN IN THE COUNTRY.

It is fortunately a growing custom among the Sunday-schools in the poorer districts of our large towns to send some of their scholars into the country for a certain time during the summer. And we, at the Renshaw-street Mission, in Manchester, anxious not to be behind the times, have for the last four years sent some of our children and young people into Derbyshire for a week, and each year with such unqualified success that the list is filled up almost as soon as it is opened, and a "reserve list" has to be formed.

We discovered a fairly large farmhouse on the Derbyshire moors that we were able to take at a comparatively low rental for a month during the summer, and we send down four batches of from twelve to eighteen scholars for a week each. We have our own beds and bedding and crockery, and we take one of the mission women to do the work of the house; the superintending of the house-keeping arrangements is done by Miss Forrester,

who also looks after the girls that go down.

The house is most charmingly situated. All around are beautiful hills, some richly clad with heather, and glowing with such tints as would delight the heart of any poet or painter, but on these unfortunately the children may not go except as an occasional treat by the permission of the friendly game-keeper; the rest are open pasture land where the children can wander withersoever their fancy leads them. A little brook, rising on the moors above, runs through the valley, with a thin belt of trees and bushes on each side, and in the tiny wood thus formed grow honeysuckle and wild roses and ferns. There is not another house in sight, for we are more than two miles from the nearest village, and even the little by-road that feeds our district does not come near us. Once when the morning was very clear the smoke from the village print works could be seen rising up above one of the hills, and it seemed so very strange that the children quite naturally thought that the hill must be a volcano. Adjoining the present house is an old one, now almost in ruins, which is, however, adorned with one of those intensely respectable embellishments which not even a millionaire can purchase. It possesses a ghost, an undoubted veritable ghost; the restless shade of a young lady who was murdered there many years ago. On the floor is a stain of blood that cannot be removed, though we feel bound to say that a search for this stain with a view to trying the more modern brands of soap ended in failure. And we must further say that although the natives are peculiarly reticent about this "boggart," it very considerably keeps away whilst we are there, being no doubt anxious not to frighten the children.

The first week we had the house we sent down a party of elder girls and young women. Their arrival, as might be imagined, caused no little excitement in the village where we do our shopping, and the girls derived considerable amusement from their visit to the village. It was probably the rest and the change that they enjoyed most; two days, however, were devoted to long expeditions, one to Castleton where a cavern was duly explored (as is proper and correct at Castleton), and another to an old mission haunt, Rowarth. At the end of the week a photograph was taken, at the girls' expense, of the whole group, in order that each of them might have something by which to remember their very pleasant week's holiday.

The second week a party of younger girls went down, and no one who saw them there will easily forget the very hearty way in which they enjoyed themselves. Much of the time was spent in the wood; paddling in the brook, and the honeysuckle and wild roses were a source of constant delight. One of their memorable exploits was a walk to Kinder Scout, the incidents of the day being mostly of a very lively nature, but one was extremely pathetic. A squirrel had been shot and was found lying dead on the pathway. One of the girls wrapped the little creature in her handkerchief, and then they all sorrowfully buried it.

The evenings were devoted to games and concerts got up in correct style by the children themselves, and one evening their photographs were taken, not however in the ordinary way, but by a very special method, the secret of which even

cart-horses and wain ropes (whatever wain ropes may be) could not draw from me.

Not wishing to be outdone by their elder sisters, who had preceded them, they subscribed to have the whole group photographed, and they were perhaps just as candid in their criticism of the photograph as the elder ones had been.

The third week a mixed party of little boys and little girls went down, of ages varying from six to ten. It rained most of the week and the children got wet through several times. Whenever this happened they were at once put to bed, and the weary hours were beguiled by tales told by those in charge, whilst the clothes were hung up to dry in the kitchen; which daily had the appearance of an old clothes shop. The huge fireplace proved very treacherous once, however, and a very necessary garment belonging to one of the boys disappeared up the chimney. These children have an insatiable love of tales, and they were perfectly happy even when a whole afternoon was spent in bed. The boots suffered very much, and a poker and a box of tacks were in occasional requisition to effect repairs; whilst the condition of the clothes at the end of the week was such as distinctly to suggest considerable activity on the part of the wearers. For when it was fine, the children's pent-up spirits were allowed pretty free play and there was plenty of romping in the fields. And when their spirits had somewhat subsided we would all go and gather whinberries on the moor, or look for ferns near the brook—occupations of which the children never grew tired, and they would spend hours plucking grasses and hair-bells.

Although the weather had been bad the little ones benefited very much by their holiday. Fresh air, and what was quite as important, plain wholesome food and early hours—the exception rather than the rule among our Mission children when at home—had effected a very great change in some of them, and we wished that circumstances could have allowed us to keep them longer.

The last week the party consisted of half-a-dozen young men and as many boys of eleven to fourteen years of age. These latter showed very little desire to wander far on their own account as they were afraid of being lost. One evening they did go to the village by themselves to get some "chips"; it was dusk before they returned, and they were much terrified at their walk in the dark and very thankful when they reached the house.

A very enjoyable day was spent in Disley Park; the younger ones, however, were afraid of being tossed by the deer, and they spent most of their time trying to catch rabbits. The tame rabbits with which they were all acquainted are of course easy to catch if they get loose, and the boys were very much astonished at their inability to catch the wild ones—an inability which they would only acknowledge after several hours of failure.

The weather was fine the whole of the week, and the nights were beautifully clear. The boys were very fond of watching the stars, the wonderful sight of a clear starlit sky was strange to them. Once there were a number of falling stars, and some of them asked what was the matter; on being told what they were called the boys were able to give a long wooden description of meteors which they had learned at

school. When one night in the previous week the little ones had seen the moon rise through a thin veil of mist on the hill they thought it was the sun reappearing. Narrow streets, and a Manchester atmosphere do not give one much chance of seeing the beauties of the sky.

A walk to Castleton and back, and a few days spent making hay—which gave almost inconceivable pleasure—and concerts in the evening round the fire, filled up the time, and all too soon the week came to an end.

This finished our holiday. A few of the scholars would have had a holiday in any case, but most of them would have had to spend their summer in the dingy streets round our Mission, had it not been for few friends generously placing at our disposal the means to take them away.

And the result is that a little colour has been put into some very pale cheeks, and that our children have had a week's pure healthy enjoyment, which will long live in their memories. We should like to continue, and if possible to extend, this work, especially among the little ones in our district. Those who love to linger among these "flowers hidden by the way-sides of life" have only too forcibly impressed upon them the cruel effects which unhealthy surroundings and unhealthy ways of life do have on the children. A week in the country cannot counterbalance fifty-one weeks in their homes, but it is something, and how much only those can know who have seen their intense delight at being in the fields and their equally intense delight when they find their pale faces beginning to show a little colour.

We do not like to conclude with an appeal for funds, for such appeals are already legion; but if any subscriptions are sent to the Rev. S. H. Street, Renshaw-street Mission, Hulme, Manchester, they will be most heartily welcome, and may, perhaps, enable us to carry out our work on a larger scale next summer.

E. J. R.

ON PILGRIMAGE.—III.

Jog on, jog on the foot-path way
And merrily hent the stile-a,
A merry heart goes all the way
Your sad tires in a mile-a.

THAT most poetical of all rascals was right. What a rare companion he would make for a walking-tour! Who would grudge it, if, at the end, he found himself eased of some "unconsidered trifles"? The money might be worse laid out. Autolycus was a lying, thieving, tipling scoundrel, yet I doubt if the very strictest moralist ever paid him the tribute of a frown. You might as well frown at the wind that flies off with "the white sheet bleaching on the hedge." He is a vagrant like the wind, and brings, like it, snatches of bird-notes and the scent of spring flowers. But we have come to the end of our pilgrimage. After the country lanes and villages Stratford-on-Avon is a thought sophisticated, and it jars on devout sensibilities to find a commonplace trade in memories or associations, and Shakespeare standing godfather to tea and biscuits in the grocer's shop. The birth-place, too, smacks of the Crystal Palace. The church itself is beautiful and solemn, but to me the pleasantest of all sacred spots in and around Stratford is Ann Hathaway's cottage. We know this, at least, about Shakespeare; that he loved

flowers, and we may imagine that as a young lover and poet he specially loved the flowers in Ann's garden. Such flowers as he may have seen bloom there still—"there's rosemary, that's for remembrance"; "and there is pansies, that's for thoughts." Next in honour to that cottage garden comes the delightful park where, tradition says, Shakespeare was a poacher of deer. However that may be it seems probable that it is the Lucy of his time whom he has immortalised in Justice Shallow with "the dozen white lutes in his coat."

Perhaps the young Shakespeare was brought before Justice Shallow and his admiring cousin Slender, and heard some such talk as he gives us:—*Slender*: "In the county of Gloucester, justice of peace and 'Coram.'" *Shallow*: "Ay, Cousin Slender, and 'Custalorum.'" *Slender*: "Ay, and 'Rato-lorum' too; and a gentleman born, master parson; who writes himself 'Armigero' in any bill, warrant, quittance, or obligation, 'Armigero.'" *Shallow*: "Ay, that I do; and have done any time these three hundred years." After this first period of Stratford life, with its young love and youthful pranks, came the brilliant vivid life in London. Little as we know about it we can imagine how intense and full of excitement it was. London then was the heart and brain of a new England, that had lately entered on a new heaven and a new earth. There was a new literature, new science, and new worlds overhead and far across the seas. We know that Shakespeare lived both among courtiers and among the literary men of his day, beside the busy life of the theatre. He may have been, as Mr. Pater suggests, such a one as his own Biron. No doubt, like him, he half adopted, half laughed at the fashions and affectations of his day. Dark passages, stormy unhappy love, and friendship betrayed are hinted at in the sonnets. "With this key Shakespeare unlocked his heart," says Wordsworth; to which Browning answers, "Did Shakespeare? So much the less Shakespeare he."

With such differing doctors it becomes us of the laity to confess an utter inability for decision. From London at last Shakespeare turned back to his old home, not, we imagine, with Herrick's bitter regret, but with a peaceful heart. There was waiting for him the old landscape, the old neighbours, the old love—such joys and sorrow as are common to humanity—homely comfort and tranquil death. We must forget the Stratford of to-day in which Shakespeare most assuredly would not have lived, and imagine a sleepy little town only waking now and again to its own small matters, one of which no doubt was the return of that mad young fellow they had shaken their heads over. Now he was sobered down, getting on in years, and well to do. He became one of them, bought land, and lived like a Christian. Probably they never "saw anything in him," as the phrase goes, and probably Shakespeare would have been the last to wish that his neighbours should wonder at him. Now our pilgrimage was over, and there is no more to be said of it. But we ended in the same mind with Autolycus. Now I am out of service,—

But shall I go mourn for that, my dear?
The pale moon shines by night:
And when I wander here and there,
I then do most go right.

J. WILSON.

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION.

On Sunday, September 18, the Rev. S. Fletcher Williams preached the annual sermons in the Church of the Divine Unity, Newcastle-on-Tyne. In the morning his subject was "The Religion of Character," and in the evening he discoursed on "Natural and Spiritual Religion." Good congregations assembled at both services, and special collections were taken on behalf of the funds of the Association.

BUSINESS MEETING.

On Monday afternoon the annual business meeting and conference was held, Mr. G. G. LAIDLER presiding.

The fifty-third annual report, which was presented by the Secretary, Mr. F. Slater, stated that the most notable event in connection with the work of the Association during the year has been the commencement of a church in Gateshead. Various attempts have been made in the past to promote Unitarianism in this large and growing town, but with no apparent results. As the missionary of the Association (according to an agreement with the British and Foreign Unitarian Association) is expected to devote some portion of his time to propagandist work, it was thought by your Committee that the neighbouring town of Gateshead presented the best field for missionary effort. A course of five lectures was accordingly arranged for and given in the Co-operative Hall in the early part of this year.

The Rev. Arthur Harvie delivered the first four, and the concluding lecture was given by the Rev. Frank Walters. The attendances were so encouraging that it was decided to hold Sunday evening services for three months. At the end of that time a congregation was formed and a hall in Coatsworth-road engaged. Beyond the expense of the lectures and the first three Sunday services, this new movement has not involved any additional cost to the Association, the members of the new church having undertaken to defray all local expenses. A Sunday-school has also been started, under the superintendency of Mr. Henry Sutcliffe, and although the number of scholars is at present small, there is every prospect of a good school being established. All those who are anxious for the spread of our Unitarian Faith will watch with interest the progress of this new church and wish it every success.

This new piece of work has naturally occupied a good deal of Mr. Harvie's time and attention, and is likely to do so for some months to come, but the Committee feel that his time could not be better spent than in consolidating this new cause.

There is no doubt that similar efforts might produce the same hopeful and gratifying results in other parts of the district had the Committee more means at their disposal, but as their funds are limited they are prevented from engaging in further efforts at present."

Among the other particulars given in the report it is stated that the sale of books during the year realised £31 8s. 10d., yielding a profit of £4 5s. 1d.—a fact highly creditable to the librarian.

AFFILIATED CHURCHES.

Reports were given as to the condition of the following churches:—*Byker*: The attendance has not been encouraging, but the Sunday-school is well attended.—*Barnard Castle*: A fair measure of success has attended the efforts of the Rev. J. H. Weatherall and the friends who have assisted in maintaining the services.—*Choppington*: Very satisfactory results have been obtained by Mr. Harvie's assiduous labours here; the congrega-

tions have been larger, and the Sunday-school is thriving.—*Carlisle*: The Rev. C. Travers reports hopefully notwithstanding serious losses by death and removals. The death of the late secretary, Mr. Wm. Park, was a very heavy blow to the congregation. In spite of all, the church's affairs appear much brighter than in recent years.—*Darlington*: Here, also, the congregation has suffered from removals and other causes, but the attendances have been well maintained and the financial receipts have kept up. The members received with deep regret the resignation of their minister, the Rev. J. H. Weatherall, who has endeared himself to all. They recognise, however, the honourable position which he has been called to fill at Carmarthen College, and wish him every success.—*Stockton-on-Tees*: The Rev. W. H. Lambelle reports much zeal and activity here; the Sunday-school and other institutions being energetically supported, and the propagandist work of the church being enthusiastically carried on.—*Middlesbrough*: The same minister reports that heavy troubles beset the congregation through the epidemic that raged in the town, but these have happily subsided and the activity of the church is again at a higher level. A new organ, costing £150, is to be opened September 25.—*South Shields*: Since the removal of the Rev. Joseph Geary to Ireland the services have been conducted chiefly by lay preachers; it is feared that little can be done in absence of a regular minister.—*Postal Mission*: The Secretary reports that the work continues with a fair amount of success, which is expected to increase in the near future.

The financial statement, read in the absence of Mr. J. Pattinson, hon. treasurer, by Mr. J. D. DONALD, showed an adverse balance of £75 11s. 4d., on an expenditure of £490 5s. 7d.

Mr. W. J. WATSON (Thornaby) moved the adoption of the reports.

Mr. JOSEPH CARR (Choppington) seconded the motion, and after some remarks by the CHAIRMAN, who offered to clear off half the deficit if another volunteer would be responsible for the other half; and by the Rev. S. F. WILLIAMS, the reports were adopted.

It was subsequently announced that Mr. R. Affleck accepted the Chairman's challenge, and so the adverse balance was wiped off.

ELECTION OF OFFICERS.

On the motion of the Rev. C. TRAVERS (Carlisle), seconded by Mr. A. PEASTON (Newcastle), officers were elected as follows:—President, Mr. Robert Affleck, Bloomfield, Gateshead; vice-presidents—Mr. D. Davies; Mr. J. Downey, South Shields; Mr. John Elliott, Choppington; Alderman J. Barker Ellis, Newcastle; Mr. J. Fothergill, Sunderland; Mr. G. G. Laidler, Newcastle; Captain W. Lowrie, Newcastle; Mr. T. F. Ward, Middlesbrough; corresponding secretary, Mr. F. C. Slater, Newcastle; minute secretary, Mr. E. H. Coysh, Newcastle; treasurer, Mr. J. Pattinson, Gateshead; financial secretary and librarian, Mr. J. D. Donald, Newcastle; missionary minister and plan secretary, Rev. Arthur Harvie, Newcastle; auditor, Mr. S. Pescod, Newcastle; committee—Mr. J. Bainbridge, Newcastle; Mr. C. Bell, Redcar; Mr. C. Bowes, Stockton; Mr. R. Brown, Byker; Mr. J. Carr, Newcastle; Mr. C. Carter, Newcastle;

Mr. J. Carr, Choppington; Mrs. G. Cooper, Gosforth; Mr. E. Cox-Walker, Darlington; Mrs. Davies, Gateshead; Alderman J. B. Ellis, Newcastle; Mr. R. Elliott, Low Foll; Mr. V. Errington, Newcastle; Mr. W. Gelley, Newcastle; Mr. J. W. Harris, Killingworth; Mr. S. Hulse, Gateshead; Miss M. Lambert, Newcastle; Rev. W. H. Lambelle, Middlesbrough; Mr. J. Mawson, Darlington; Mr. G. W. Morton, Barnard Castle; Mr. S. Pescod, Newcastle; Mr. C. M. Slater, Whickham; Mr. J. G. Stirling, Sunderland; Mr. H. Sutcliffe, Gateshead; Rev. C. Travers, Carlisle; Mr. J. Tweedy, Mrs. J. Tweedy, Mr. R. L. Tron, Byker, Newcastle; Mr. W. J. Watson, Thornaby-on-Tees; Mr. C. Dixon, Mr. W. Marchington, and Mr. Sowerby, Carlisle; Mr. G. Nicholson, Stockton; Mr. R. Forster, and Mr. E. Robinson, South Shields; and Mr. Fisher, Middlesbrough.

The officials and committee were voted thanks for their services during the past year.

"OUR MISSIONARY NEEDS."

The Rev. W. H. LAMBELLE (Middlesbrough) read a paper on "Our Missionary Needs and Possibilities." It was an unfortunate day for any Church, he urged, when it ceased to have an anxiety for spreading the truth and extending its influence on the community. To bring the truth to the knowledge of men they must use the means God had put into their hands. They must work out their own salvation, he argued, and see that it was their duty to make the Church so alive and aggressive that it would be difficult for the most sceptical to doubt its Divine origin. They needed to realise the fact that the Church was essentially a spiritual institution; and that there must be self-consecration in the preachers. He declaimed against a want of feeling in preaching, and asked if they were not showing a lack of the emotional faculty, if they were not becoming too keenly intellectual, and caring more for social polish than soul feeling? The Christian Church was a church with the mission of bringing peace and comfort to the distressed, strength to the weak, and the good tidings of Divine love and the promise of eternal life to all. This Church must, to carry out its mission, reach the people. How was that to be done? The Church must be composed of those in sympathy with the people. It must have no social distinctions, and must be officered by those who were of the people. Just as they realised these needs, so were the possibilities of success near or remote. It was no longer reasonable to say that their want of success as a denomination was due to any improper faith or name. Love knew no creed save love. The crowded multitude thought little and cared less about theological differences or arguments. But they did know the figure of the redeeming Christ when it entered their homes or walked their streets. Their churches must be open for the people and not for the educated few.

Discussion followed, and Mr. Lambelle was thanked for his paper.

Tea was afterwards served in the school-room.

PUBLIC MEETING.

A public meeting in the church followed, and was largely attended. It was presided over by Mr. R. AFFLECK, the newly-elected

President of the Association. Amongst those who supported the chairman were the Rev. S. Fletcher Williams, the Rev. A. Harvie, the Rev. W. H. Lambelle, the Rev. Charles Travers, Mr. F. Slater, and Mr. E. Coysh.

On the proposition of Mrs. JOHN TWEEDY, seconded by Mr. CHARLES CARTER, the Rev. S. Fletcher Williams was heartily thanked for the sermon he preached on Sunday, and wished success in the Indian missionary work he is about to enter upon.

The Rev. S. FLETCHER WILLIAMS, in responding, said it was always a pleasure to come to the Northern congregations, where one found a great deal of energy and vigour. He trusted as the mover and seconder of the resolution had so kindly said, that after his visit to the East he might again have the gratification of addressing his friends here, and in neighbouring congregations. He would go away on Thursday week bearing in his mind—indeed having always in his memory—the very friendly and hearty good wishes that his friends here gave him as a send-off. Proceeding to speak on the objects of the Association, Mr. Williams remarked that he was frequently asked the question, "What are you trying to do with your churches, you Unitarians?" Because they had no revival meetings, because they did not expect "to pluck brands from the burning," because they had no authoritative creed to which they pledged their ministers or teachers, much of their existence and the character of their work seemed to be a mystery to a great many people. A few days previously a Liverpool clergyman had commented upon what he termed "the miserable negations of Unitarianism." He (Mr. Williams) believed a large majority of their orthodox friends thought of them as, in the main, deniers; as churches whose purpose was to denounce as false what they regarded as truth, and treat with disrespect what they held to be sacred. He did not despise denials, because next to the preciousness of knowing the truth was the value of knowing what was false. But the prevailing opinion that our churches were built upon negations was a total misconception of their character and aims. If it were true it would not be the whole truth, nor the best side of the truth, for it was a complete mistake to assume that our faith was not a positive faith. Our Unitarian principles and beliefs were most positive and most explicit. If we understood ourselves aright we only endeavoured to relieve the human mind of those limitations which hindered and restrained its free movement towards God and truth. And if now and then we thought it necessary to insist upon a negation, it was in the interest of and for the sake of some great and glorious affirmation. Did we, for example, deny the doctrine of the Trinity? It was because we believed in the essential and indivisible unity of the one true, Eternal, Living God; because we had caught the music which Confucius sought for and longed to hear, when he said "I seek an all-pervading unity"; because we had comprehended the Oneness that pervaded all worlds and all life—"One God, one law, one element." Did we deny the doctrine of the Deity of Jesus? It was because we affirmed the essential oneness of that humanity of which he was the highest type; because

his exclusive Sonship orphans all the rest. But when we claimed him as a human brother, then his glory became the glory of humanity; and because the more we believed in him as a Man, the more glorious was our outlook on the life of the world. Did we deny that the Word of God was confined to one particular book? It was because we affirmed that all truth was Divine; because we believed in the law of universal inspiration; because we dared not confine the Word of God to any book or age or people, but dared believe that for those who listened patiently there were still oracular replies; because we affirmed that God spoke now to every man in the tongue in which he was born; and because the mighty Spirit which pulsed through all nature and through all human life bathed with its tides every child that He had made. Did we deny the total depravity of mankind? It was because we believed that an eternal and imperishable link bound man to God; because we believed that human nature at bottom was essentially sound and sweet, that thus there was before every man an open door of salvation, in the deep longings, in the restless dissatisfaction, and in the struggling aspirations of his own soul. Did we deny that the Incarnation and the Atonement were confined to Jesus, or any special individual? It was because we said that incarnation was a universal truth; that God incarnated Himself in Nature in every new-born babe, in every tree and flower, in every rock and stream, in every sun and system.

All are but parts of one stupendous whole,
Whose body nature is and God the soul.

Did we deny the doctrine of eternal punishment? It was because we affirmed the everlasting hope which no despair could ever quench; the triumph of life over death, and the final victory of the justice and the mercy of that God who made us, and who knew that we all, the best and the worst alike, were His children, and had souls that could find their rest only in Him. Did we deny the doctrine of salvation by creeds, by theological speculations or systems, by churches, sacraments and priests? It was because they affirmed the doctrine of salvation by character, by pure, and upright, and holy living, which was the supreme word, the creed of creeds of their Liberal, or Rational, or Unitarian faith. We thus saw that our denials held within their bosoms grand affirmations, and it was on these affirmations that we built, and it was to make these affirmations realities, powers for goodness and righteousness in daily life, that we pursued our work as Churches and as Associations. After further remarks in encouragement of all who held these great beliefs, he urged that their advocacy of these truths must show that they themselves were refreshed, strengthened, and inspired by them. If our faith was of the value we professed it was, we must not be content to keep it to ourselves. We must endeavour to propagate our faith, and have confidence in its value and ultimate triumph. Finally, Mr. Williams concluded a most eloquent address by counselling that the Unitarian faith must be put forward in no quarrelsome spirit; that we must not answer railery with railery, but overcome evil with good.

Addresses were also delivered by the Rev. Charles Travers, the Rev. W. H. Lambelle, and the Rev. A. Harvie.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdare.—Annual harvest thanksgiving services were held at the Old Meeting on Sunday last, when Mr. John Hathren Davies and Mr. Promotho Loll Sen officiated, the former in Welsh, the latter in English. In the three services we had splendid audiences, the second filling the chapel to its utmost capacity. After the evening service Mr. Sen distributed the certificates to those scholars who passed the recent Sunday-school examination; and on Monday evening he lectured on the history of the Brahmo Somaj in India. Mr. Sen's visit has been a red-letter day in the history of our congregation, and hundreds will long remember it with pleasure. Collections were made, as has been usual with us for more than a quarter of a century, towards the poor's fund of the congregation.

Banbury.—Harvest services were held on Sunday afternoon and evening, Sept. 11, the minister (Rev. H. Hill) officiating. There was a good congregation at the evening service. The choir gave two anthems—"While the earth remaineth" and "Oh, be joyful in the Lord."

Birmingham.—*Edgbastonia*, the well-known magazine, gives this month an excellent portrait of the Rev. W. J. Clarke, of Hurst-street Mission, together with a very appreciative sketch of the extensive philanthropic labours carried on under his supervision. The prophet sometimes has honour even in his own country.

Bury St. Edmunds.—An intimation was made that the chapel here would be closed after September. On Sunday night after the service the Rev. R. Spears held a conference with the few worshippers, and it was agreed that the services would be continued, Mr. Spears volunteering to find supplies for some months to come.

Chesham, Bury (Lancs.).—In this increasing suburb of a vigorous manufacturing town a day-school and Sunday-school were founded twelve years ago by the late Alderman Duckworth, first Mayor of Bury, and for some years Sunday services were conducted by regular ministers. Owing to unfortunate circumstances these services were for a long time discontinued, but two years ago they were re-commenced with every chance of success, and on Saturday next, Sept. 24, the Chesham congregation will enter on a new stage in its history. Rev. J. M. Bass, B.A., will be duly inducted into his pastorate by a special service in the Chesham school, after which a tea-party will be held, and the new pastor will be welcomed by his own people as well as by several ministers of the district. Rev. J. M. Bass, B.A., will commence his ministry on the following day.

Derby.—The anniversary, harvest service, and children's flower service were held on Sunday last. The Rev. J. Birks, F.G.S., pastor, preached morning and evening. The music was under the direction of the organist, Mr. S. Neville Cox, and included the anthems "O give thanks unto the Lord" and "Fear not, O land." The service in the afternoon was conducted by Mr. W. G. Timmans, one of the superintendents of the boys' Sunday-school, the address being given by the Rev. J. Birks. The flowers and fruit were sent to the Children's Hospital and to sick members of the congregation. On the following Monday the annual tea-meeting of the congregation was held, when there was a good attendance. The pastor presided, and addresses were delivered by the chairman and the Rev. E. A. Maley, of Ilkeston, Coun. W. G. Wilkins, and Mr. S. D. Hall.

Glamorganshire: Ministers' Union.—A meeting of this Union was held at Broniestin, Aberdare, on Sept. 14, the Rev. R. J. Jones, M.A., in the chair. Arrangements were made for the forthcoming winter's work. A series of exchange lectures, to be given by the ministers of the Union, were decided upon. The following will be the subjects of the series:—(1.) "God, Our Father"; (2.) "Jesus, Our Leader"; (3.) "The Holy Spirit and Inspiration"; (4.) "The Modern View of the Bible"; (5.) "The Basis of Salvation"; (6.) "Heaven and Hell"; (7.) "Religion and Theology"; (8.) "Reason in Religion." Each minister will lecture on one of the above subjects. Matters will be so arranged that each lecture will be delivered in all the places of worship included in the Union.

Gloucester.—Much to the gratification of friends in this town, who have (naturally) striven hard for many years in this direction, the mayor on the 16th inst. formally laid the foundation-stone of the Gloucester Public Free Library.

Huddersfield.—"Confession and the Confessional in the Established Church" was the subject

of a lecture by the Rev. W. Mellor in the Fitzwilliam-street Church on the evening of Sept. 4, being the first of a course on "Current Church Questions." Mr. Mellor dwelt first on the meaning of confession itself, showing its natural place in the moral life of man and its religious significance, and then spoke of the confessional, pointing out the dangers of an official demand for confession in the Church, and its ill-effects on priests and people alike.

Ilkeston.—During the past seven weeks our chapel has been undergoing some alterations. The small schoolroom under the gallery has been joined on to the chapel by removing the brick partition that formerly separated the two. The chapel has been re-arranged and will now seat 300 people. The work has been carried out under the management of Mr. G. Holmes of the Friargate Chapel, Derby, and has given great satisfaction to everyone. Mr. Holmes has given his services, and been to a great deal of trouble and expense over the work. The re-opening service took place on Wednesday, Sept 14, and was conducted by Rev. J. Birks, of Derby, the address being given by the minister. The choir of the Derby chapel came over and assisted in the musical part of the service with anthems and solos. The services were continued on Sunday last, and in the evening members of the High Pavement choir, Nottingham, rendered special music. The work has been carried out at a total cost of £160; and we have need of a heating apparatus which will bring the expenditure up to £200. We have raised £60 towards this amount, and propose holding a sale of work in November towards paying off the debt.

King's Lynn.—Special sermons were preached here on Sunday by the Rev. W. Copeland Bowie. In the morning he took for his subject "The Beauty and Reasonableness of True Religion," and in the evening "The Strength and Beauty of Christ's Character as an Example to Men and Women of the Present Day." Both sermons were greatly enjoyed by our people and by the strangers who were present. The musical portions of the services were assisted by the Unitarian String Band. Anthems were sung by the choir, and solos were given by Mr. Littlechild and Mr. David Jones. On Monday the autumnal meeting of the Eastern Union was held at Lynn. A large company sat down to tea, and in the evening the schoolroom was crowded. In responding to a vote of thanks for his services on the previous day the Rev. W. Copeland Bowie urged the people to do all in their power for the good of their church and the support of their minister. Afterwards, on a vote of welcome to the Eastern Union, addresses were given by Rev. E. M. Daplyn, Mrs. Mottram, Rev. Rodger Smyth, and the Rev. Geo. Lansdown. During the evening an interesting musical programme was performed.

London: Forward Movement.—Arrangements have been made to hold a series of special Sunday evening services at Ealing, commencing on Oct. 9. The Princes Hall has been taken for six consecutive Sundays. The first service will be conducted by the Rev. W. Copeland Bowie. Any help that can be rendered by friends living in the neighbourhood will be appreciated. Assistance in the musical part of the service and in providing for the comfort of the worshippers is what will be most needed. Communications may be sent to the Rev. T. E. M. Edwards, Knollys-road, Streatham, S.W.

Lydgate.—On Saturday, Sept. 3, a very successful "cake and apron" sale was held in the schoolroom. The sale was opened by Mrs. C. E. Sykes. A very pleasant social followed. Much credit is due to the ladies of the sewing meeting on account of their devoted work during the past year. The proceeds of this sale will be applied to the renovation of the exterior of chapel and parsonage. It is hoped to hold a bazaar next year for internal repairs and decoration.

Lytham.—A few friends are taking steps to establish a Unitarian Circle in Lytham. All Unitarians in the town and neighbourhood who desire to help, and who will be glad to have some centre for religious fellowship, should send their names and addresses to Mr. William Bland, 5, Henry-street, Lytham. Any assistance will be acceptable.

Plumstead: Opening of a new Hall.—On Sunday last the Woolwich and Plumstead congregation met for the first time in their new building, Plumstead Common. The occasion was one of great satisfaction to the friends who have hitherto bravely battled with many adverse circumstances, and still have a considerable debt to face. A public meeting was held on Thursday evening this week, when Dr. Brooke Herford and other London leaders gave addresses. Our report is unavoidably deferred till next issue.

Ringwood.—Harvest thanksgiving services were held here on Sunday, the 18th inst. The chapel was decorated for the occasion with much taste. Appropriate sermons were preached by Mr. E.

Savile Hicks, B.A., of Manchester College, Oxford, and collections were made on behalf of the Royal South Hants Infirmary, Southampton.

Torquay.—Dr. Brooke Herford's genial presence has been felt at our recent services, and on Sept. 11 he preached in the evening a very helpful sermon. A number of strangers were present. The choir excursion, this year to Moreton-hampstead, had a very fine day, and the presence of the Rev. F. T. Reed and some members of his congregation at tea, and their generous grant of the use of the Smethurst Hall, added to the enjoyment. Very successful harvest thanksgiving services were held last Sunday, and were followed by the usual social meeting on the Monday.

To CORRESPONDENTS. — Letters, &c. received from the following:—A. M. E.; E. M.; J. B.; F. E. C.; M. H.; E. C.

THE New Session of the London School of Economics and Political Science opens on October 7, with a full programme of lectures. All information as to the school may be obtained from the Director, Mr. W. A. S. Hewins, M.A., at 10, Adelphi-terrace, W.C. Among the subjects to be dealt with are Economic History, Statistics and Finance, Local Taxation, Railway Economics, Commercial Law, Banking and Currency, Political Theory, Local Government, International and Constitutional Law. Some lectures may be separately attended, other courses are open only to full students of the school, who have also the use of the valuable Library of Political Science.

THE SOUTHERN PROVINCIAL ASSEMBLY AND THE REV. S. FLETCHER WILLIAMS'S INDIAN MISSION.—Mr. George W. Chitty, President of the Southern Provincial Assembly, writing to the Rev. S. Fletcher Williams, ex-President, says:—"On behalf of the Committee of the Provincial Assembly I write you a few lines of affectionate farewell on the now fast approaching eve of your departure for India. You will take with you the earnest and best wishes of a far wider circle than our little one, but none will be more hearty. Some, at any rate, among us had hoped for the opportunity of meeting you, and in person giving a parting hand-shake and farewell, but it seems that this cannot well be, and therefore I am deputed to voice in writing the feelings of us all. May your mission tend to strengthen the bond of brotherhood, slowly perhaps, though we trust surely, uniting the peoples of our great dependency to the men and women of our native land. This aspect of your Mission is possibly a very broad one, and yet I look to that body of earnest religious thinkers, with whom you will be mainly associated, to play a very important part in the social regeneration of their country, and to exert an ever-increasing influence for good upon our Imperial counsels. May you live to return to the hearts and homes of old England with health conserved and rich in new experience."

Correspondents are requested to note that, to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

"THE INQUIRER" CALENDAR

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate.

OUR CALENDAR.

SUNDAY, SEPTEMBER 25.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. F. ALLEN, Harvest Services.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Mr. HERBERT RIX.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. Mr. E. J. BULL, and 6.30 P.M., Lieut. DEAR.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS. Farewell and Harvest Services.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D. Evening, "Mrs. Besant's Treatment of Christianity."
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "A Thankful Heart." Evening, "Helbeck of Bannisdale."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. T. W. FRECKELTON.
Peckham, Avondale-road, 11 A.M., 3 P.M., and 6.30 P.M., Rev. G. CARTER. Harvest Services.
Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. W. COPELAND BOWIE, M.L.S.B.; 3 P.M., Service for Children.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Bank-street, North Shore 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Mr. J. COGAN CONWAY.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. W. H. HOWE.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A. Harvest Festival. Morning Service to Children.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "What did Jesus say about Marriage?"
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
 MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. W. BIRKS.
 OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. W. BIRKS.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. A. H. DOLPHIN.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. E. R. HODGES.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
 SOUTH-PLACE, FINSBURY.—Sept. 25th, at 11.15, JOHN M. ROBERTSON, "The Opposition to Rational Ethics."

BIRTHS.

PERRY—On the 20th inst., at Mowbray House, Oaks-crescent, Wolverhampton, the wife of Herbert E. Perry, of a son.

DEATHS.

HOVEY—On the 17th inst., at Ivyhyrst, Hamilton-drive, The Park, Nottingham, John Thomas, eldest son of the late Thomas Hovey, of Stapleford, near Nottingham, aged 72 years. Friends please accept this, the only intimation.

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YORK.—The present address of the Secretary of St. Saviourgate Chapel, Mr. J. BROWN, is 29, Queen Anne's-road, Bootham, York.

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The TENTH ANNUAL MEETING will be held at ADRIAN-STREET CHURCH, DOVER (three minutes' walk from the market-place), on TUESDAY, October 4th, 1898.

RELIGIOUS SERVICE, 11.30 A.M. Preacher: Rev. T. W. FRECKELTON. The Introductory Service will be conducted by the Rev. SILAS FARRINGTON, of Richmond. Collection in aid of the Funds of the Assembly. Luncheon at the Hôtel Métropole, Cannon-street, 1.15 P.M.

BUSINESS MEETING in Adrian-street Church, 3 P.M., G. W. CHITTY, Esq., President, in the Chair. Tea at the Hôtel Métropole, Cannon-street, 5.30 P.M.

PUBLIC MEETING in the Adrian-street Church, at 7.30. Chairman: Rev. JOHN PAGE HOPPS (of Croydon), supported by the Rev. W. Copeland Bowie, M.L.S.B. (Secretary of the British and Foreign Unitarian Association), Rev. Frank K. Freeston, Rev. Dr. George Dawes Hicks, M.A., Mr. F. Lawson Dodd, L.R.C.P., &c., and other gentlemen. Tickets for the Luncheon, 2s., and Tea, 9d. each (Ministers and Delegates free) if purchased before Sept. 30th, after that date the Luncheon Tickets will be 4s. 6d.

To be obtained of the Secretaries of any of the Churches or Chapels connected with the Assembly, of Mr. PHILIP GREEN, Essex Hall, London, W.C., or of the Hon. Sec., Rev. FREDERIC ALLEN, 5, Holland-grove, S.W.

Special Notice.—The friends who intend going to Dover by the 9 A.M. Boat Express at Special Fare (from Holborn Viaduct Station *only*), returning from Dover at 7.15 P.M., are requested to notify the same to the Secretary of the Assembly as *early* as possible.

GENERAL BAPTIST ASSEMBLY.

The 245TH ANNUAL ASSEMBLY will take place at the BETHNAL GREEN-ROAD CHAPEL, LONDON, on WEDNESDAY and THURSDAY, October 5th and 6th.

The proceedings will commence on Wednesday, Oct. 5th, with DIVINE SERVICE at 7.30. The Devotional Part will be presided over by the Rev. W. HARVEY SMITH. The SERMON will be preached by the Rev. S. BURROWS (of Dover).

On Thursday, Oct. 6th, a short Devotional Meeting at 10 o'clock, followed by the PRESIDENT'S ADDRESS, by Mr. T. BOND (of Portsmouth). After which the usual BUSINESS CONFERENCE, &c., and at 7 o'clock, a Communion Service, conducted by the Rev. A. J. MARCHANT (of Deptford).

Luncheon and Tea as usual during the day.

C. A. HODDINOTT, Gen. Sec.

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HARVEST THANKSGIVING, SUNDAY, October 2nd, 1898. At 3 P.M., Rev. VALENTINE D. DAVIS, B.A.; at 7 P.M., Rev. BROOKE HERFORD, D.D.

WAVERLEY-ROAD CHURCH, SMALL HEATH, BIRMINGHAM.

A BAZAAR will be held on WEDNESDAY, NOV. 30th and on the three following days in the MASONIC HALL, NEW-STREET, BIRMINGHAM, in aid of the CHURCH BUILDING and FURNISHING FUND. The Committee are anxious to raise a sum of £500, and earnestly solicit contributions in money or goods, which will be thankfully received by any of the undersigned:—Miss NETTLEFOLD, Hallfield, Edgbaston, Birmingham; Mrs. H. NEW, 27, Wheelers-road, Edgbaston, Birmingham; Mrs. ARCH. KENRICK, 4, Carpenter-road, Edgbaston, Birmingham; Mrs. EDWARD TOWNLEY, Ferndale, Prospect-road, Moseley, Birmingham; Mrs. GEO. TITTERTON, The Uplands, Greenhill-road, Moseley, Birmingham; Rev. H. HAROLD JOHNSON, B.A. (Minister), 143, Waverley-road, Small Heath, Birmingham; J. H. FORRESTER (President), 51, Charlotte-road, Edgbaston, Birmingham; W. H. KEMPSON, 33, Barrow's-road, Sparkbrook, Birmingham; A. LANGFORD, 21, Wilton-road, Sparkhill, Birmingham; W. H. NIGHTINGALE, 7, Lloyd-street, Small Heath, Birmingham; Mrs. HODGETTS, 193, Cattell-road, Small Heath, Birmingham; or to the Honorary Secretary of Bazaar, JAMES P. P. DUFFIELD, 29, Bowyer-road, Saltley, Birmingham.

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A BAZAAR will be held in the Schoolroom on NOVEMBER 17th, 18th, 19th, and 21st, 1898, to commemorate the Twenty-first Anniversary of the Opening of the present Chapel.

Mr. Alderman W. B. BOWRING, J.P., of Liverpool, has kindly consented to open it on the 17th, and GEORGE H. LEIGH, Esq., of Swinton, on the 18th. At least £500 is required. Money or Goods will be gratefully received by

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